

EQUIPPING CONGREGATIONAL LEADERS TO LIVE THEIR BIBLICAL CALL  
FROM EPHESIANS 4:11-16 BY FACILITATING GROWTH IN  
SELF-AWARENESS

Elizabeth A. Wourms, D.Min.

B.S. Kansas State University, 1987  
B.S. University of Cincinnati, 1991  
M.Div., United Theological Seminary, 2003

Mentor

R. Robert Creech, Ph.D.

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Elizabeth A. Wourms

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Mentor

R. Robert Creech, Ph.D.

Date: \_\_\_\_\_

Approved:

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\_\_\_\_\_

Mentor(s):

\_\_\_\_\_  
Dean, Doctoral Studies

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## **ABSTRACT**

# **EQUIPPING CONGREGATIONAL LEADERS TO LIVE THEIR BIBLICAL CALL FROM EPHESIANS 4:11-16 BY FACILITATING GROWTH IN SELF-AWARENESS**

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God calls Christian leaders (Ephesians 4:11-16) to equip believers to embody their baptismal call to ministry. The researcher assumes a positive correlation between personal transformation and demonstrating Equipping Leadership competencies. Self-awareness is a fundamental component of personal transformation. The pastoral staff of First Baptist Church, Dayton, Ohio undertook a seven-week formation experience designed to increase their self-awareness around seven delimited foci. The researcher evaluated project efficacy using a mixed methods approach involving assessments and interviews. Results suggest that a prescribed program of study, experience, and reflection can be effective in developing leader self-awareness.

## ACKNOWLEDGEMENTS

Words cannot adequately express my heartfelt gratitude and appreciation for my peer group: Dr. R. Robert Creech, Mentor; J. Matthew Burton; Chris Hardy; and Connie Wilson. You have embodied the proverb “there is a friend who sticks closer than a brother” (Prov. 18:24b) [NIV]. As we have experienced the many *one anothers* to which the New Testament bears witness, my life has been enriched beyond measure. I give God praise for uniting this little band of sojourners, and I look forward to what the future holds for our continued work and life together.

In addition to the iron-sharpening-iron influence of my peer group, I am thankful for the support, encouragement, and critical scholarship offered by the following scholar-pastors who read and reviewed my work: Dr. Ken Pohly, Dr. Joseph Cookston, Dr. Rod Kennedy, Dr. Philip Lilly, Dr. Larry Welborn, and Dr. David Whitford. Their expertise, scholarship, and commitment to academic excellence greatly enriched my work. I take full responsibility for the shortcomings that still exist in the final document.

Thank you, Sue Mallory, for your pioneering work in the *Equipping Church* movement. God has anointed your prophetic vision, self-sacrificing ministry, and investment in the lives of countless leaders to release and empower God’s people for Kingdom service throughout the globe. I have been richly blessed by your mentoring and friendship.

I also acknowledge with profound gratitude my family's sacrifice, support, and encouragement. Steve, Lisa, Jacob, and Joseph, you have helped to make this degree program possible because your *ministry* has been to support me in my studies. You consistently live Paul's admonition, "offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (Rom. 12:1b).

I give thanks for my parents' (Dan and Stephanie Upson) formative influence, as well. I am grateful for my Dad's legacy of scholarship, and his disciplined rule of life. Mom, you have embodied my definition of leadership: *the facilitation of another's becoming*. Your setting aside of your own dreams in order to facilitate the release of your daughter's dreams is an authentic *living sacrifice*. I pray that the legacy of these gifted parents will continue to impact the Kingdom for God's glory.



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He [Jesus Christ] handed out gifts above and below, filled heaven with his gifts, filled earth with his gifts. He handed out gifts of apostle, prophet, evangelist, and pastor-teacher to train Christians in skilled servant work, working within Christ's body, the church, until we're all moving rhythmically and easily with each other, efficient and graceful in response to God's Son, fully mature adults, fully developed within and without, fully alive like Christ.

Ephesians 4:10b-13, *The Message*

## INTRODUCTION

The researcher was a member of the *Transforming Leadership: New Paradigms for the 21<sup>st</sup> Century Church* peer group. Her mentor was Rev. R. Robert Creech, Ph.D., pastor of University Baptist Church in Houston, Texas; and co-author of *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*.<sup>1</sup> The researcher's peer group members included Rev. Connie Wilson of Kansas City, KS; Rev. Chris Hardy of Greensboro, NC; and Rev. J. Matthew Burton of Monroe, NC. The peer group studied transformational leadership through three foci: *personal*, *contextual*, and *community* transformation. Within this leadership discipline, Wilson's project focused on spiritual formation; Burton, Hardy, and Wourms researched various aspects of the Equipping Church.<sup>2</sup>

The researcher and her doctoral peer group, in their continuing work together, seek to articulate a practical theology of transformation that will inform an understanding of *transformational leadership* for the church. What is *transformation* from a biblical, theological, practical, and experiential standpoint? How can a more fully developed theology of transformation inform and impact the ministry of church leaders as they disciple, form, and equip all God's people for works of service? How does Equipping

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<sup>1</sup> Jim Herrington, R. Robert Creech, and Trisha Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003).

<sup>2</sup> In chapter one, the researcher defines and describes this technical term.

Leadership and spiritual formation fit into a theology of transformation? The study is a work in progress, continuing beyond the completion of the doctoral degree.

The researcher's doctoral work concentrated on Equipping Leadership in the context of an Equipping Church. In an Equipping Church, the pastor and the people are partners in ministry; recognizing, affirming, and releasing one another's particular gifts for ministry and service for the Kingdom of God. Such a church celebrates *every member as a minister*, inviting all God's people to live their baptismal call to ministry, using their God-given gifts to fulfill their God-ordained purpose in the Body of Christ. Characteristics of an Equipping Church include servant leadership, the priesthood of believers as an embodied value, connecting people to service opportunities based on gifts and passion, organization through teams, and developing intentional and specific church-wide systems to support equipping ministry. Leaders in an Equipping Church take seriously God's call to "equip the saints," (Eph. 4:12) [KJV] and focus their energies and commitments toward that end.

An Equipping Leader<sup>3</sup> pursues personal, congregational, and community transformation with zeal and passion. The Equipping Leader realizes that transformation must be foundational in order to live God's call with integrity and conviction in a way that edifies the Body of Christ, furthers the witness of the church in the world, and participates in advancing God's Kingdom. An intentional focus on personal, contextual (congregational) and community transformation makes possible abundant life in Christ, and bears witness to the Great Commission with integrity and authenticity.

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<sup>3</sup> The researcher developed a list of characteristics of an *Equipping Leader* (Appendix J). This is not an exhaustive list; it is a work in-progress. *Transformation* is inherent in these characteristics. Basically, an Equipping Leader is one who values the growth and development of people as the primary privilege and responsibility of leadership, over against leadership as self-aggrandizement, or simply for the sake of performing tasks to advance the church/organization and its initiatives.

When a leader pursues radical and ongoing personal transformation, she/he will experience greater effectiveness in facilitating transformation in others such that their God-given potential for ministry and service may be released. Lacking God's transformative, sanctifying work, one's leadership will be impotent and void of the power to transform others and consequently the ministry context. Personal transformation becomes a catalyst for congregational transformation such that the Body of Christ is built up as each member does its part (Eph. 4:16; 1 Cor. 12; Rom. 12:4-8). Congregational transformation fuels the fire for community transformation. Equipping Leaders are never content to isolate ministry behind the walls of their church buildings. They devote their energies toward the transformation of their neighborhoods, cities, and the world.

Without an intentional focus on personal and congregational transformation, leaders (especially clergy) often become trapped in an institutional model of ministry in which the leader does most of the work and the people function as passive spectators or merely *assist* the leader in her/his ministry. Such an *organizational* approach to parish ministry fails to manifest the *organismic* character of the Body of Christ to which the Scriptures bear witness (Ephesians 4, 1 Corinthians 12, Romans 12, 1 Peter 2 and 4). As leaders more intentionally live their biblical call to equip all God's people for ministry, the royal priesthood of believers becomes manifest and churches more fully become Equipping Churches.

In order for leaders to live this call to equipping, personal transformation must be foundational. This doctoral project focused on one aspect of personal transformation: *self-awareness*. Becoming more aware of one's personal gifts, skills, strengths, growing edges, abilities, passions, assumptions, tendencies, and preferences is an important first

step toward personal growth, development, and transformation. This project assumed a positive correlation between leader self-awareness and the embodiment of Equipping Leadership competencies. In other words, as a leader gains self-awareness, she/he will more fully demonstrate equipping behaviors, and Equipping Leadership characteristics will become part of her/his identity. The project hypothesis was that a prescribed program of study, experience, and reflection can be effective in developing leader self-awareness. Future research that employs a longitudinal study can test a related hypothesis that leader self-awareness leads to the demonstration of equipping behaviors. Establishing a direct correlation between self-awareness and behavior was beyond the scope of this project.

The research project involved four staff members at First Baptist Church, Dayton, Ohio. This test group participated in a seven-week formation experience designed to increase self-awareness in seven identified focus areas. The focus areas are: 1. Identity in Christ; 2. Unique Design, Life Purpose and Mission; 3. Identity as a Leader; 4. Holistic Life Balance and Self-Care; 5. Knowledge of the Ministry Context; 6. Synergy Between the Leader and the Context; and 7. Developing a Plan for Lifelong Learning and Personal Transformation. Self-awareness could be considered and researched using many different parameters. The delimiting focus areas for this project are the seven listed above. Chapter four provides the rationale behind the project design. The researcher produced a participant guide containing the materials for the test group's prescribed program of study, experience, and reflection.<sup>4</sup> The formation process outlined in the guide was designed to focus the participants' energies on one of the seven self-awareness parameters each week over the seven-week period. Test group participants completed a

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<sup>4</sup> Appendix B. All project-related documents are also provided on a CD (compact disc) in this publication.

*self-awareness assessment* and an *equipping behaviors assessment* prior to beginning the formation experience. They repeated the self-awareness survey after completing the seven-week project so that the researcher could evaluate the efficacy of the process. The researcher interviewed each participant as a second method of data collection and analysis. A control group of Equipping Leaders also completed the two assessments in order to establish the validity and reliability of these tools.

In chapter one of this thesis, the researcher defines key technical terms such as Equipping Leader, Equipping Leadership, and Equipping Church. She describes her journey as an Equipping Leader, and introduces the project context: First Baptist Church, Dayton. Chapter one concludes with a narrative description of the synergy between researcher and context, written autobiographically.

Chapter two brings the Equipping Church to life through the examples of practitioners and churches that embody Equipping Leadership and best practices. The researcher reviews significant texts from the equipping literature and provides relevant concepts related to the research model. The Center for Creative Leadership is featured as the premier educational and research organization devoted to the study of self-awareness and leadership. The researcher shares state of the art resources related to the seven project foci.

In chapter three the researcher details the biblical, theological, and historical foundations for the Equipping Church, and the theoretical foundation and research base for self-awareness in leadership.

Chapter four presents the project problem statement, the impetus behind the research, and the project hypothesis. The researcher outlines her project design and

implementation in careful, replicable detail. She explains the chosen research methodology and introduces the instrumentation and analysis plan. This chapter introduces the field experience, or actual project implementation.

Chapter five describes the project experience itself, highlighting the test group's work. The researcher reviews the data collection methods, her objectives for data analysis, and her observations and analysis related to the data. Project limitations are laid out and the delimiting factors are revisited. The researcher discusses project outcomes and relates the expressed feedback of the project participants provided in the verbal interviews.

In chapter six the researcher reflects theologically on the project experience and her journey through the doctor of ministry program with her peer group, and shares key learning related to the entire process. She proposes possible modifications to the research model based upon the field experience. Suggestions for further research are offered along with a discussion regarding opportunities for work and research related to the Equipping Church and Equipping Leadership. The researcher reflects on the work of her peer group and the link between transformational leadership and equipping.



## CHAPTER ONE

### MINISTRY CONTEXT AND FOCUS

#### Equipping Leadership and the Equipping Church

##### The Equipping Leader: Characteristics

The church has a God-given call to disciple-making (Matt. 28:18-20); a Christian leader has a God-given call to equip all God's people to live out their giftedness in ministry and service (Eph. 4:11-16). An Equipping Leader is one who embodies this biblical calling presented in Ephesians—the call to be an equipper of God's people. (The researcher details this calling in the biblical foundation section of chapter three.) From a purely practical standpoint, *equip* may be characterized as follows: *to act as a catalyst to release potential within other persons, in order that they discover their God-given gifts and passions, develop capacity to own and live a vision, and become whole persons.*<sup>1</sup> Breaking down this definition further, *capacity* is understood to be *the power of receiving and owning knowledge, skills, gifts, and abilities for life's journey*. Becoming *whole* persons is a holistic, transformative process. The Hebraic understanding of *shalom* undergirds the connotation of *whole* person(s). This understanding of *wholeness*

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<sup>1</sup> Original definition developed by the researcher and her doctoral peer group colleague, Chris Hardy. The researchers understand this conceptualization of equipping as a *vision* to pursue, rather than as a definition in the purest sense of the term. Hardy and Wourms collaborated on their doctoral projects. In an overall process of developing Equipping Leadership, Wourms' emphasis on self-awareness is "part one" to Hardy's work in developing behavioral competencies. His thesis is entitled, *Knowledge to Comprehension: the Effectiveness of an Experiential Learning Process in Apprehending the Competencies to become an Equipping Leader*.

incorporates the concepts *shalom, holistic peace, completeness, wellness, health, "being" as well as "doing," balance, self-awareness, and maturity*. When a leader acts as a *catalyst, she/he triggers or precipitates a transformative process in the life of another, and facilitates achievement of a goal or vision*. *Potential* refers to *the inherent capacity for growth, development, and transformation* that exists within every individual and every community. The Creator has placed great potential in each person through unique design and giftedness. Leaders enjoy the rare privilege of recognizing that potential in themselves and others, and of nurturing it toward full expression.

This doctoral project focused on elucidating the first Equipping Leader characteristic (Appendix J): self-awareness. When an Equipping Leader has intimate knowledge of *self* and recognizes her/his own potential, the leader is better able to equip and release others for ministry.

### The Equipping Leader's Context

The context of this doctoral project was a local church. Equipping Leaders also serve in other ministry contexts, such as parachurch organizations, consulting practices, church agencies or judicatories, mission fields, and other types of non-profit organizations. This project was concerned with the Equipping Leader's *formation* in order that she/he can more effectively transform her/his congregation into an *Ephesians 4 Equipping Church*.

An Equipping Church is simply one in which the pastors and the people are partners in ministry. The whole People of God lead and serve together, valuing and affirming one another's unique contributions. In an Equipping Church, leaders recognize

serving in ministry as an aspect of *discipleship*. The goal of preparing people for ministry and connecting them to service opportunities is personal growth and development in faith.

An Equipping Church is one that embodies core values of prayer, the priesthood of believers, servant leadership, team ministry, intentionality, and a proactive response to change.<sup>2</sup> The Equipping Church recognizes the centrality of prayer in the life of the congregation and the necessity of prayer to discern God's vision, leadership, and plan for the church, and for developing a unique equipping model for each specific congregation. In lifting up the priesthood of believers, an Equipping Church recognizes that all members in the Body of Christ are gifted and called into ministry, and are collectively a *kingdom of priests* (Rev. 1:6). The church embraces people holistically in the discovery of gifts, needs, and God's calling. The church equips people for ministry in the family, the church, the community, and the world.

Leaders in Equipping Churches model servanthood when they demonstrate humility, authenticity, accountability, and genuine care of people. Servant-leaders embrace the privilege of giving ministry away as they equip those within their sphere of influence. Service is understood and embodied as equipping others to do ministry, rather than doing it all for them. The team ministry value is lived out as healthy teams form. A

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<sup>2</sup> The Core Values and contextual elements of an Equipping Church are borrowed with permission from Sue Mallory. This material has been widely shared by Leadership Training Network and is lived out in Equipping Churches all across the United States. Mallory's organization is now part of Group Publishing's *Church Volunteer Central Association*, <http://www.churchvolunteercentral.com>. This Internet website was accessible on November 30, 2006 at 2:49PM.

*ministry team* is “a small group of people (2-12) called together by God, who covenant to care for one another, while using their diverse gifts to pursue a vision.”<sup>3</sup>

An Equipping Church intentionally builds church-wide systems for administrative, strategic, and prayer support; trains leaders to identify people’s gifts and ministry needs; connects people into service opportunities according to their gifts; equips them for specific ministry roles; focuses on growth and discipleship as a part of service; affirms people for their gifts; and recognizes them for their service. An Equipping Church has intentional and specific systems and processes in place to *prepare, connect, and equip* people for ministry.<sup>4</sup>

An Equipping Church is a living *organism* rather than strictly an *organization*, and responds creatively and proactively to shifts in culture. The church continually changes its methods, but maintains its integrity in presenting the gospel message.

### The Researcher’s Journey as an Equipping Leader

Beginning with her service as Involvement Pastor at Beavercreek Church of the Nazarene (BCN) in Beavercreek, Ohio, and continuing through her ministry in various contexts, this researcher has discovered that her God-given call is to be an equipper of God’s people. The researcher’s life mission is *to invest in others and equip them for personal and communal transformation*. She is passionate about releasing the giftedness

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<sup>3</sup> Definition of *team* ©2005 Elizabeth Wourms. Definition adapted with permission from Sue Mallory. It is a modified version of the working definition of *team* used by her former organization, Leadership Training Network.

<sup>4</sup> Appendix A contains a schematic of the foundational elements of an Equipping Church. The chart is reprinted by permission of Group Publishing.

in the laity, but discerns a particular call to equip pastors and other ministry leaders to more fully embody their biblical call to be equippers of the saints.

The researcher's journey is marked by wrestling with the *doing* and *being* aspects of leadership. Early in her ministry at BCN, she focused her equipping energies largely on completing tasks and fulfilling responsibilities. Helping laity become involved in ministry was more akin to volunteer recruiting and developing the necessary administrative systems to support mobilizing people for service opportunities. Being a competent *doer* by nature, and a person of strong administrative gifts, she believed she was doing well in her staff position. Through her ministry at the church, however, she learned that equipping ministry is primarily a matter of one's *being*, and out of that identity awareness flows one's *doing*. As she began to experience deeper personal transformation, this researcher awakened to a more faithful *embodiment* of Equipping Leadership.<sup>5</sup>

Through her ministry as director of the Pohly Center for Supervision and Leadership Formation at United Theological Seminary, the researcher learned the importance of team-building in Equipping Leadership. Through her many shortcomings and failures in attempting to develop authentic *team* with the Center's Advisory Board, the researcher learned a great deal and experienced personal transformation in the process. She learned that what she had mistaken for team-building was merely delegation and she recognized her own micro-management, manipulation, and retention of control.

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<sup>5</sup>Equipping Leadership refers to the leadership style of an Equipping Leader. By exercising Equipping Leadership, the leader demonstrates a fundamental desire to equip others for personal, contextual, and community transformation. Behaviors and skills demonstrated by an Equipping Leader include, but are not limited to servant leadership, facilitation, systems-thinking, collaboration, coaching, empowerment, and leading through teams. The researcher articulates these characteristics through her own experience, reading and studying the equipping literature, attending equipping conferences, and through conversation and collaboration with other Equipping Leaders.

In order to *embody* a value, the value must take root in the core of one's being. Not only is the value demonstrated in one's behavior, but it is also evident in a person's demeanor, attitudes, convictions, and belief system. In essence, the value becomes part of one's identity. Just as physical DNA determines the embodiment of characteristics such as eye color, "leadership DNA" informs the expression of leadership characteristics. When Equipping Leadership is embodied, it translates across any ministry context and into any ministry role. An Equipping Leader serves as a catalyst for the personal transformation of her/his family members, friends, and anyone within her/his sphere of influence. Thus, Equipping Leadership is a biblical value that can be *embodied* in the church's leaders as it becomes part of their *identity*, as well as evident in their *behavior*.

The researcher learned, through her personal experience, her research, and sharing in colleagues' journeys, that personal transformation lies at the heart of authentic equipping. Personal transformation becomes a lifelong journey of sanctification and discipleship as one grows in her/his relationship with God, increases knowledge of self, becomes more intentional about developing genuine relationships with others, gains spiritual and emotional maturity, and releases her/his gifts in service for God's Kingdom.

This researcher discovered that a lack of self-awareness is an impediment to equipping others. Lacking self-awareness, a leader tends to default toward a *doing* mode. The leader functions more like a *manager* than a leader, as she/he labors to do things correctly, dictate the actions of others, and run programs. The leader may, even unconsciously, define self by the job description, or by the functions she/he performs on a weekly basis. As one experiences personal transformation and gains self-awareness, leadership begins to flow out of one's *being*. The leader becomes free to form more

authentic relationships, and to focus as an equipper on developing people and making mature disciples.

The embodiment of Equipping Leadership begins with a keen self-awareness around the following elements: identity as a child of God, unique design at the hand of the Creator, life purpose and mission, identity as a leader, holistic life balance and self-care, knowledge of ministry context, and a plan for lifelong learning and personal transformation. Only after a person has plumbed the depths of self in order to discover the fullness of her/his identity and to embrace her/his unique gifts, temperament, aptitudes, skills, and growing edges can that person truly be in a position to equip others to embark on a similar journey of personal transformation and living their God-given potential. This research project was designed around the seven self-awareness foci listed above.

#### The Project Context First Baptist Church, Dayton, Ohio

The researcher became acquainted with the First Baptist Church Dayton (FBCD) through the lead pastor Dr. Rod Kennedy. The church's stated vision is *to transform lives, to energize our community, to participate in the renewal of our city, and to participate in the renewal of the mainline church by serving as an informed and spiritual creative center.*<sup>6</sup> The church leaders realize that developing Equipping Leadership is vital to achieving this vision. FBCD is an American Baptist congregation with a rich history in the city of Dayton, Ohio. In the following sections, the researcher paints a broad sketch of

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<sup>6</sup> *First Baptist Church Dayton*, <http://www.fbcd Dayton.org/about.htm>. This Internet website was available on December 1, 2006 at 8:49AM.

the church's history, along with a brief glimpse into congregational culture and a concise demographic analysis of the wider community.

### **The History: FBCD<sup>7</sup>**

Baptists began populating southwest Ohio in the late 1700s. These pilgrims came primarily from Pennsylvania, New York, and New Jersey. The first Baptist church in Ohio was formed at Columbia, now a part of Cincinnati, in 1790 with nine founding members. The first meetinghouse was completed in 1793. When public worship was held, all able bodied men carried a firearm, according to law, in order to be prepared in case of an attack from Indians.

Early attempts to organize Baptist churches in the emerging city of Dayton failed. The revival of efforts, which led to the organization of what would become FBCD, occurred in 1823 as several Baptists from Lebanon, Ohio and surrounding areas moved to Dayton. Among the most influential of these early Baptists were Stephen Gard, pastor of the Elk Creek Baptist Church at Trenton, Butler County; and Wilson Thompson, pastor of the Baptist Church at Lebanon. Gard was probably the first pastor of FBCD. On May 29, 1824, a council assembled for the constitution of FBCD. The council was composed of seventeen persons, nine of whom were area pastors. The council prepared and adopted the articles of faith. The founders' strong Calvinistic theology is reflected in the early documents of the church. The council held its first meeting on the porch of William Huffman's house, at the northwest corner of Third and Jefferson Streets. Worship services were occasionally held on the Huffman porch, and also at the Court House and

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<sup>7</sup> The following text informs the content of this section: Henry F. Colby, D.D, *100<sup>th</sup> Anniversary of The First Regular Baptist Church of Dayton, Ohio, History of the Church* (Dayton, OH: The Walker Litho. & Printing Company, 1924). Dr. Colby was pastor of FBCD for thirty-four years, beginning in 1868.



in a room on St. Clair Street. Mrs. Lydia Huffman was baptized in the river, which is thought to be the first baptism witnessed in Dayton. In 1824, the Miami Baptist Association received the church into its fellowship.

The first church building was erected in 1827 on Main Street, between Monument Avenue and First Street. The cost of the lot and the building was \$2,000. Under the pastorate of D.S. Burnett, the church softened its strongly Calvinistic theology. The church grew to eighty-four members during this year, making it the largest congregation in the town.

Pastor Burnett became fascinated with the teachings of Alexander Campbell. Campbell was the leader of a separatist movement, which spread throughout Western Pennsylvania and West Virginia and into Ohio. The movement called for a simplified faith, and the unification of Christianity into one body. Burnett led the majority of the congregation into this new movement, despite the efforts of pastors Gard and Thompson to prevent it. Burnett and his followers became a *Campbellite* church in 1829, and separated from the Miami Baptist Association. Only eight to ten members of the original congregation remained loyal to their Baptist roots. This small band continued to meet, enjoying the sanction of the Miami Association, with elders functioning as pastors for the small congregation. They petitioned the Supreme Court for the rights to the church property, but the Court awarded the property to Burnett's congregation according to a majority rule philosophy. In 1835, the Dayton Baptists all faced another crisis when the Miami Baptist Association adopted a strict policy against the promulgation of benevolent institutions such as Sunday School, and Bible, missionary, tract, and temperance societies. The Association deemed these institutions to be unbiblical and contradictory to

its staunch Calvinist views. FBCD was one of many churches in the region that were expelled from the Association for refusal to consent to the new policy. The churches that believed in Sunday School and mission societies grew to outnumber the rigid Association churches and were accepted by the Ohio Baptist Convention.<sup>8</sup>

On February 25, 1837, FBCD was incorporated as the First Regular Baptist Church of Dayton, Ohio. The term *regular* was employed to distinguish it from the other Baptist churches of the Association. In 1844 the congregation built a church building at the corner of Jefferson and East Fourth Streets for a cost of \$5,164. By 1851 the congregation had over two hundred members. The congregation worshipped at this site until 1863. During this period, they built the third church structure on the west side of Main Street between First and Second Streets, free of debt. The cost of this building was \$45,856. By 1867 the membership roll included over three hundred names.

During 1864-67, close attention was given to the conduct of church members. Items of church business include examples such as the following: “Case of Brother \_\_\_\_\_ was then taken up and the Clerk was instructed to notify him to appear at the next church meeting and show cause why he should not be excluded for neglect of church duties.”<sup>9</sup> (This is an interesting approach to ensuring the involvement and commitment of the laity in ministry!)

In 1868, Dr. Henry F. Colby began a thirty-four year pastorate. Enjoying a spirit of revival that swept the entire city of Dayton, the church grew and prospered during Colby’s tenure. The church was highly missions-minded and undertook many new

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<sup>8</sup> Harriet Colvin and Myriam Page, *Sesquicentennial History of The First Regular Baptist Church, Dayton, Ohio* (Miamisburg, OH: Published by the Miamisburg News, a Division of Brown Publishing Company, 1974), 12.

<sup>9</sup> *Ibid.*, 17.

mission projects and developed new institutions such as the Mission Chapel. FBCD helped to found nine other Baptist churches in the Dayton area. The Young Peoples Missionary Association and Women's Missionary circles grew in size and influence. Dr. Colby brought FBCD to greater prominence through his many civic and denominational involvements. He served terms as president of both the Ohio Baptist Convention and the American Baptist Missionary Union. Colby also acted as president of the Board of Trustees for Denison University for twenty-two years and for the Miami Valley Hospital for nineteen years. Dr. Colby retired from the ministry, due to ailing health in 1902. He remained an active and vital member of the congregation until his death in 1915.

In 1904, Pastor Howard Whidden and Dr. Colby led the congregation to a conscious decision to remain in the central core of Dayton, rather than to follow the population movement to the suburbs. At this time, due to the encroachment of businesses around the Main Street location, the church purchased the present property located on the Great Miami River at Monument Avenue. Construction of the new Gothic-style church building on Monument proceeded slowly and suffered a major setback with the devastating flood of 1913. The laypersons of the church took over and organized the rehabilitation of the church structure. Colvin and Page note, "The unselfish giving of time and abilities by Deacons, Trustees, and members of the Building Committee, often in addition to close attention needed by their own businesses and homes caught up in vital recovery programs, cannot be over-estimated. The First Baptist Church had, from its inception, been guided to greatness by dedicated laymen [*sic*]."<sup>10</sup> Members of FBCD were instrumental civic leaders in establishing Conservancy legislation to prevent future

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<sup>10</sup> Ibid., 24.

floods. Mr. Henry A. Stout was Vice-Chairman of the preliminary finance committee, which raised two million dollars in thirty days. E.A. Deeds became Chairman of the Conservancy Committee. These and other key civic leaders worked to establish the first Conservancy Act in the United States. The Monument Avenue structure was completed, furnished, and ready for use in June 1915. By 1918 the \$9,000 debt on the \$210,000 property was paid off and the building was dedicated.<sup>11</sup>

Dr. Colby wrote his *History of the Church* in 1924, commemorating the 100-year anniversary of FBCD. In a highlight summary, he notes that over the course of its history to date, the church had sixteen regular pastors, and 4800-4900 members. In 1924, membership was 1650.<sup>12</sup>

During the worship service on Centennial Sunday, May 25, 1924, the Founders Day hymn was sung. Mrs. J. Brainerd Thresher wrote the hymn in 1914.

*Founders Day Hymn*

The stream of time these Founders sailed  
 To port in this good world;  
 Against the foes of Christ prevailed  
 The flag of faith unfurled.  
 Advance guards they of coming throngs  
 Who follow them today;  
 They built their forts and sang their songs,  
 And then they sailed away.

We miss the marching of their feet,  
 The calls of their commands,  
 In vain we seek their smiles to meet,  
 In vain to clasp their hands.  
 Their footprints mark the earth we tread,  
 Their words are on the air;  
 They are not numbered with the dead  
 Whose works are everywhere.

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<sup>11</sup> Ibid., 24-25.

<sup>12</sup> Colby, *History of the Church*, 32.

To “carry on,” the task be ours  
 As soldiers ever true,  
 From early dawn to sunset hours  
 To guard the dark night through.  
 O Prince of Peace! O God above!  
 May we the victory gain;  
 Destroy all hate and war by love  
 And follow in their train.

*Tune*—“The Son of God Goes Forth to War.”<sup>13</sup>

The pastorate of the Rev. Dr. Charles Lyon Seasholes (1931-65) was perhaps one of the most influential in the church’s history. Dr. Seasholes initiated many changes to the organization and governance of the church and to the worship services. The newly constructed west wing of the church building was dedicated in 1937. He was a well-known civic leader in the community through his involvement in many civic boards and benevolent causes. For example, he helped to found Planned Parenthood in Dayton in the early 1930s. In the late 1960s, FBCD participated in an urban revitalization initiative called PUSH (Pushing Urban Stabilized Housing), which worked to purchase and rehabilitate substandard housing for resale to low-income families. Dr. Seasholes was a recognized leader in the American Baptist Convention and served as an accredited delegate to the 1948 meeting of the World Council of Churches in Amsterdam. Beginning in 1956, Dr. Seasholes led a building campaign to construct a sister church in the Southdale area of Kettering—one of Dayton’s south suburbs. The Dorothy Lane American Baptist Church was dedicated on Sunday, April 23, 1961.

Dr. R.W. Kennedy became pastor of FBCD in July, 2003. Under Dr. Kennedy’s leadership, the church has articulated a fresh vision and mission, and has enjoyed steady

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<sup>13</sup> Ibid., 8.

membership increase. When Dr. Kennedy arrived, membership had plummeted to approximately ninety members, and FBCD was relying heavily on its endowment for operating funds. Currently, the church has 250-300 participating members and a spirit of great hope and optimism exists within the congregation, along with a desire to reach people in the community with the Gospel of Jesus Christ.

### **The Culture: FBCD**

FBCD belongs to the American Baptist Churches U.S.A denomination. ABC USA has headquarters in Valley Forge, PA. FBCD is a member of the ABC Ohio Region and the Dayton Area Baptist Association. The church is a self-proclaimed progressive Baptist church. The spirit and theology of the church could be termed *liberal*, but the ethos of the congregation is remarkably open to, if not hungry for, diverse views and theological perspectives. Dr. Kennedy intentionally seeks theological diversity on the pastoral staff in order to bring a broad and balanced perspective to FBCD's leadership and pastoral ministry. Groups within the congregation frequently engage in theological discussions in which all views are given voice. Dr. Kennedy recently led a series of weekly discussions with the congregation on Reggie McNeal's book, *The Present Future: Six Tough Questions for the Church*.<sup>14</sup> The congregation is largely highly educated, white middle class, but they intentionally seek to become more diverse. FBCD commits itself to welcoming all persons, celebrating the diversity found in a congregation broadly inclusive of persons from different backgrounds. Members are called to an individual and collective quality of life that leads to personal, spiritual, and social

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<sup>14</sup> Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003).

transformation, witnessing to God's saving purposes for all creation. Therefore, the church pledges itself to Christian education, reflection, ecumenism, and action for peace and justice.<sup>15</sup>

FBCD is pursuing a partnership with three African-American churches in Dayton in order to begin a weekly Saturday worship service together that would be intentionally inter-racial, inter-generational, and encompass diverse worship styles and traditions. The stated purpose of FBCD is: *To build an open, diverse, welcoming, informed, and inclusive Christian community where non-religious, nominally religious, and deeply religious persons become or continue their journey as committed Christians.* The following five areas of ministry constitute the primary means of accomplishing the FBCD purpose and vision: Worship (Celebrating through a blended liturgy), Mission (Serving), Evangelism (Inviting), Discipleship (Nurturing), and Fellowship (Relating). The church's core value statement is: *It is our desire to honor God through our work. To that end, we will do God's work with the qualities we most value: integrity, grace, intelligence, excellence, relevance, authenticity, passion, humility, faith, fortitude, justice, mercy, self-control, hope, inclusivity, commitment, joy, and love.*<sup>16</sup>

### **The History: Dayton, Ohio<sup>17</sup>**

During the late eighteenth century, the territory that would later become Dayton, Ohio was the site of almost constant skirmishes between the Native Americans and the

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<sup>15</sup> *First Baptist Church, Dayton, About Us*, <http://www.fbcd Dayton.org/about.htm>. This Internet website was accessible on December 1, 2006 at 9:03AM.

<sup>16</sup> Ibid.

<sup>17</sup> Information for this section of the paper was taken from the *Official Government Website for the City of Dayton, Ohio, History* page, [http://www.ci.dayton.oh.us/html/dayton\\_history.asp](http://www.ci.dayton.oh.us/html/dayton_history.asp). This Internet website was accessible on November 30, 2006 at 1:17PM.

French settlers. American colonists aided the British in defeating the French during the time of the Revolutionary War. As the United States began opening up and settling the Northwest Territory, General George Rogers Clark and a contingent from Kentucky were among the first to explore this region. During the late 1700s, due to the efforts of the armies of Clark, “Mad Anthony” Wayne, and others, the Native Americans were defeated. In 1795, the land for what would become the city of Dayton was purchased from John Cleve Symmes, a Revolutionary War soldier to whom Congress had previously awarded the land. Among those persons securing the land purchase were General Arthur St. Clair, who was governor of the Northwest Territory (the region northwest of the Ohio River); General Jonathan Dayton, US Senator from New Jersey and Revolutionary War hero; General James Wilkinson; and Colonel Israel Ludlow. The nineteen settlers who came with them were from Cincinnati, Ohio. At the close of the century, it was discovered that Congress had refused to legalize the sale of the land. Daniel Cooper became a major benefactor, purchasing more than 3,000 acres of the land, including the parcel for the city.

With the admission of Ohio to the Union in 1803, Montgomery County was formed. The county originally consisted of about 630 square miles, now known as the Miami Valley. Dayton itself was incorporated in 1805, with a government of seven trustees acting as Council, a Supervisor and a Marshall. The first school opened in 1804; the first library society in 1805. The present school board system was beginning to take shape in the spring of 1806. The census of 1810 credited Dayton with a population of 383. By 1812 Dayton was a thriving town, complete with a new brick courthouse, five new taverns, grist and sawmills, and frame houses springing up to replace log cabins. A nail



factory, dyeing plant, weaving mill, and tannery were all in operation.<sup>18</sup> By 1840, Dayton had nearly 6,000 inhabitants and in 1841 the city was granted its charter. In 1870 the major contributors to business and industry were the Dayton Malleable Iron Company, National Cash Register, Ohio Rak, Ohmer Fare Register, Aetna Paper, Computing Scale, and Dayton Rubber. Notable merchants included Rike-Kumler and Elder and Johnson. Dayton was the first large city in America to adopt the Commission-Manager form of government.

Wilbur and Orville Wright, owners of a bicycle shop on West Third Street, brought recognition to Dayton when they shocked the world with their flying machines shortly after the turn of the century. On December 17, 1903, they flew the first powered aircraft in a controlled flight at Kitty Hawk, North Carolina. The Wrights started a long history of aviation accomplishments, which has earned Dayton the reputation as the *Birthplace of Aviation*.

Many names highlight this period of Dayton's history. John H. Patterson, who has been called the father of American salesmanship and America's first humanitarian industrial leader; Charles F. Kettering, who brought the world the electric starter, anti-knock gasoline and other mechanical marvels; and Frank M. Tait, the dean of America's electric industry, were all Daytonians who made history with their contributions. The Frigidaire built in Dayton became a household word as the electric refrigerator replaced the ice box. Other divisions of General Motors grew as Dayton became a significant GM center. Dayton Computing Scale merged with other units to become the nucleus of the

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<sup>18</sup> Ibid.

giant International Business Machine Company.<sup>19</sup> Other items invented in Dayton include the stepladder, microfiche, the artificial heart, the human heart-lung machine, pull-tab and pop-top beverage cans, motorized wheelchairs, price tag affixing machines, the movie projector and movie camera, the ice cream cone, gas masks and the parachute—just to name a few. As a result, some have referred to Dayton as the *Cradle of Creation*.

Currently, the top employers in the city of Dayton include the National Cash Register (NCR) Corporation, Miami Valley Hospital, Delphi Automotive/General, The University of Dayton, and Sinclair Community College. Neighboring Wright-Patterson Air Force Base employs 23,000 people.

### **Demographics: Dayton, Ohio<sup>20</sup>**

The city of Dayton spans an area of approximately fifty-six square miles. In 2003, the population of the city of Dayton was estimated to be 161,696. The city is part of Montgomery County (462 square miles). The county population is 548,000. During 2000-2003, the city's population declined by 2.7%. During the decade 1990-2000, the population decreased by roughly 8.9%. According to 2000 census data, Black or African-American persons compose approximately 43.1% of the city's population. Asian-Americans reflect 0.6%, and persons of Latino or Hispanic origin make up about 1.6% of the population. White persons represent nearly 54% of the demographic mix. In the group of persons older than twenty-five years, approximately three-fourths are high school

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<sup>19</sup> Ibid.

<sup>20</sup> Information for this section of the paper was taken from *U.S. Census Bureau State & County QuickFacts*, <http://quickfacts.census.gov/qfd/states/39/3921000.html>. This Internet website was accessible on November 30, 2006 at 1:02PM.

graduates, while roughly 14% hold a bachelor's degree or higher. These statistics are lower than the state of Ohio average of 83% and 21% respectively.

The homeownership rate in Dayton is approximately 53%. This figure is significantly lower than the Ohio average of nearly 70%. The average value of owner-occupied housing units is \$67,300, compared to the average for the state of \$103,700. Median household income is \$27,423, which is consistently lower than the state median of \$41,000. According to 1999 data, roughly one-quarter of the people in Dayton live below the poverty level.

### The Synergy between Researcher and Context

*See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland (Isa. 43:19).<sup>21</sup>*

A *new thing* springs up at First Baptist Church Dayton. Like a caterpillar emerging from its cocoon, this congregation struggles to flex its newly discovered wings. Transformation marks the researcher's journey as she morphs into the leader God calls her to be. This local church's desire for transformation and the researcher's doctoral work intersect at each of the three peer group foci: *personal*, *congregational*, and *community* transformation. FBCD is poised to take the next step in congregational and community transformation. Many of their leaders are committed to personal transformation as part of their sanctification as believers and for the sake of their church's growth.

The researcher's life mission statement is *to invest in others and equip them for personal and communal transformation*. FBCD yearns forward in a *kairos* moment in her history—the congregation teeters on the brink of significant transformation. The

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<sup>21</sup> Unless otherwise noted, all Scripture references are taken from the New International Version.

*synergy*—the *sacred space*—between church and researcher occurs precisely where mission meets *kairos* moment. A personal testimony from the researcher’s journey illustrates this sacred space.

The researcher encountered God on March 30, 2004 while walking along the ocean on the *Cliff Walk* at Newport, RI. Established in the *Gilded Age* of Newport at the turn of the twentieth century, this glorious hiking path takes one past the summer “cottages” of New England’s rich and famous. It was not, however, the mansions of the Vanderbilts, the Astors, and their social peers that captivated the researcher—rather, it was the ocean and the *raw power*, the *latent potential* held within this Body.

Walking beside the ocean, the researcher imagined herself as young Samuel in the temple with Eli: “speak, Lord, your servant is listening” (1 Sam. 3:9). She heard God’s voice calling out from the deep, encouraging her to hear God’s heart for the church in a metaphor from the sea.

The sheer power of the ocean overwhelmed the researcher as she walked the craggy shoreline. Not only did the researcher sense the power in the ocean, but she was also consumed by it—as if she had dived beneath its surface and allowed the water to envelope her. She felt hyper-alive, as if every fiber of her being was electrified with the presence of God and the energy of the Holy Spirit speaking through the power of the sea. The researcher was moved to tears by the sheer awesomeness of the untapped potential and power in this Body of Water, and she sensed God speaking to her heart, *there is a similar untapped potential and dynamic power latent in the Body of Christ*. She realized that the tears filling her soul and eyes were not just emotional up-welling at the beauty of God’s creation, but the very tears of God.

Equipping leaders have a profound message to communicate—it involves *potential* and *power*. Their call is to proclaim a word—from the Word of God—that will speak to the church to *release God’s people to live out their baptismal call to ministry*.

This latent power in the Body of Christ is the same Resurrection power that raised Christ from the dead; the same power of the risen Christ that abides in each person who claims his name and God’s saving grace; the same power that moved upon those gathered in the Upper Room on Pentecost and fell like tongues of fire; the same power that compelled those faithful followers out into the world to spread the Good News; the same power that led thousands of people to be saved daily and the church to expand around the world! The New Testament calls this spiritual power *dynamis* (Acts 1:8). The church sits on a spiritual keg of dynamite, but instead of destructive power that will be unleashed; it will be the power of God to release God’s people and fully usher in what Greg Ogden calls the “New Reformation.”<sup>22</sup>

On the ocean shore, the researcher saw evidence of this power in the crashing of the waves along the rocky coastline as the tide rolled in, yet she was overwhelmed by the sense that the visible expression of the waves merely whispered to the extent of the power within that Body of Water. She thought of today’s church, and wondered if the evidence of God’s Spirit being expressed through her ministry is merely a whisper of the mighty roar yet to be released in service to a lost and needy world as latent potential is released.

The richness of *life* embodied in the ocean captivated her senses. Although unable to see the abundance of marine life beneath the surface of the waves, she knew it

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<sup>22</sup> Greg Ogden, *The New Reformation* (Grand Rapids, MI: Zondervan Publishing House, 1990). Specific citations are made in chapter three.

was there—she *felt it* in the core of her being. The researcher observed some evidence of life in the flora on the rocks along the water’s edge, and smelled the raw, organic smells of the ocean fauna blowing off the water through the brisk, salty air. Through her physical senses the ocean spoke of the life contained within its body, and yet she heard its promise that there is so much more to be experienced—so much life teeming beneath its surface. She sensed the ocean lift a finger and beckon—come and sense the power; come taste and see.

The church embodies a richness of life, as well. Christ’s abundant life brings salvation, strength and joy for the earthly journey, and life everlasting. But also, a deep well of life—*zoe*—waits to spring up and gush forth with geyser-like potential within the church, and one cannot truly imagine its life-giving power for the people of God. Jesus came to bring life—life in abundance, but the church will not realize the full extent of that life until God’s people experience release for authentic, abundant life expressed to its fullness in worship and service. Life exists beneath the surface of the ocean that persons cannot see while standing by its edge; life exists beneath the surface of the church that leaders cannot see until they wade in and immerse themselves in it and call forth its potential.

At one point along the journey on the ocean shore, the researcher left the path and made her way down to the edge of the water. She noticed that the small rocks at the tidal edge were all completely worn smooth by the power of the surf. It was a vast array of shapes, sizes, and color—incredible diversity and uniqueness—and yet each one polished smooth—refined and shaped by the Creator’s hand. She thought of the uniqueness of each part of the Body of Christ, and how rhythmically and beautifully—even musically—

we function when each member allows itself to be shaped and polished by the power of the Spirit (Eph. 3:20).

The researcher declared this beach to be a rock-skipper's paradise! A plethora of perfectly flat, smooth stones lay there just begging to be plucked up and sent skimming over the surface of the water. She imagined, in the image of the skipping stones, the lives of many clergy today. In clergy-driven churches the pastor's frenetic life often becomes like a skipping stone—full of energy and momentum, shooting full force across the surface of the Body of Christ, barely getting wet. She imagined tossing the pastor-pebbles slowly and gently into Christ's Body, allowing them to sink fully into that Body that calls them through their Baptism. In such a wondrous immersion, they would realize a God-ordained partnership. All who are baptized into Christ have clothed themselves with Christ—in him there is neither Jew nor Greek, slave nor free, male nor female. Truly allowing oneself to be engulfed in Baptism leads to the life-giving truth that all are one in Christ. Believers are all ministers by virtue of their Baptism in Christ (Gal. 3:26-28). Full immersion into Christ's Body is life-giving! Entering into Christ's life, however, means fully entering into his death, as well. In order to find the abundant life in Christ, one must die a painful death to self. Embodying the ministry of the baptized—the priesthood of believers—necessitates full realization that self-aggrandizement has no place in pastoral leadership. Self-emptying, life-giving ministry requires complete and utter immersion into Christ's death and Resurrection. One cannot know the depth of that dying and rising by merely skimming along the surface of Christ's Body.

The FBCD journey of transformation will be one of discovery, revelation, conviction, invitation to brokenness, and a call to restoration. Similar to this researcher's

personal journey, FBCD will examine the brokenness in the church's history, expose hidden deception beneath the surface, celebrate its life, and renew the call to full expression of the power and potential within the Body of Christ. It is a journey to undertake prayerfully and with openness and vulnerability; with full assurance that God is present. FBCD is ready, by the power of the Holy Spirit, to release the potential within their congregation.

This researcher's personal journey has been one marked by discovery, revelation, conviction, surrendering to an invitation to brokenness, acceptance of grace, and call to healing and restoration. As she has learned how to *be*, rather than *do*, so will FBCD discover the freedom in being the church God dreams of, rather than continuing to *do* church in an institutional manner. Researcher and congregation journey down this road toward Equipping, allowing God to make the way straight and transform the rough places.

This is the way of the prophet, "A voice of one calling: 'In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all mankind together will see it. For the mouth of the Lord has spoken'" (Isa. 40:3-5).



## CHAPTER TWO

### STATE OF THE ART IN THE MINISTRY PROJECT

#### The Equipping Church

The seminal resources for the Equipping Church come from Sue Mallory and her colleagues—first through Leadership Training Network and Leadership Connexion,<sup>1</sup> and currently through Group Publishing's Church Volunteer Central Association.<sup>2</sup> The stated mission of Church Volunteer Central Association is: "We equip churches to help people grow in their relationship with Jesus, by providing innovative and effective resources for identifying, equipping, and releasing people into their gift-based ministries."<sup>3</sup> Church Volunteer Central Association is expanding LTN's influence through increased production of publications, an extensive interactive website, and by conducting nationwide training events through their *Church Volunteer Central Live* tour. Mallory's

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<sup>1</sup> Leadership Training Network (LTN) was a partner organization with Leadership Network (<http://www.leadnet.org>) in the 1990s. LTN later became Leadership Connexion. Both organizations developed resources and training programs with global exposure and impact. The Internet website was accessible on November 20, 2006 at 11:05AM.

<sup>2</sup> Group Publishing, *Church Volunteer Central Association*, <http://www.churchvolunteercentral.com>. This Internet website was accessible on November 20, 2006 at 11:05AM.

<sup>3</sup> Group Publishing, *Church Volunteer Central Association, the Purpose of Church Volunteer Central*, <http://www.churchvolunteercentral.com/ourpurpose.asp>. This Internet website was accessible on November 20, 2006 at 11:05AM.

texts, *The Equipping Church*<sup>4</sup> and its accompanying *Guidebook*<sup>5</sup> provide a comprehensive theological and biblical foundation for the Equipping Church and state of the art practical guidelines for how to develop an equipping model in a local church. No single approach exists for establishing an Equipping Church. Mallory's resources provide a broad framework within which a specific congregation has the freedom to custom design a model based on that particular church's culture, vision, and demographic. Appendix A contains a schematic of Mallory's template for equipping. In chapter three, the researcher provides a broad overview of the history of the Equipping Church and highlights other key equipping texts. Sue Mallory and her colleagues have been arguably the most influential practitioners in the Equipping Church movement over the past twenty years.

Jean Morris Trumbauer is another author/consultant who has helped to shape the Equipping Church movement and contributed noteworthy publications. Her resources *Sharing the Ministry*<sup>6</sup> and *Created and Called*<sup>7</sup> provided fuel for the equipping fire in the 1990s and are widely used today. Wayne Cordeiro's *Doing Church as a Team*<sup>8</sup> and George Cladis' *Leading the Team-Based Church*<sup>9</sup> are also key texts for Equipping

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<sup>4</sup> Sue Mallory, *The Equipping Church: Serving Together to Transform Lives* (Grand Rapids, MI: Zondervan, 2001).

<sup>5</sup> Sue Mallory and Brad Smith, *The Equipping Church Guidebook* (Grand Rapids, MI: Zondervan, 2001).

<sup>6</sup> Jean Morris Trumbauer, *Sharing the Ministry: A Practical Guide for Transforming Volunteers into Ministry* (Minneapolis: Augsburg Fortress Publishers, 1995).

<sup>7</sup> Jean Morris Trumbauer, *Created and Called: Discovering Our Gifts for Abundant Living* (Minneapolis: Augsburg Fortress Publishers, 1998).

<sup>8</sup> Wayne Cordeiro, *Doing Church as a Team* (Ventura, CA: Regal Books, 2001).

<sup>9</sup> George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999).

Churches. *The Equipping Pastor*<sup>10</sup> by Stevens and Collins provides a systems approach to congregational leadership and equipping that broadens the philosophical basis for equipping. These books and resources are all biblically and theologically sound and practically relevant.

The following churches are representative of the many Equipping Churches throughout the United States. Equipping Churches are found across denominations and faith traditions and they represent variety in size and character. The twenty-two churches listed below represent state of the art in Equipping Leadership and practice.

Westover Church (Greensboro, NC)  
 United Methodist Church of the Resurrection (Kansas City, KS)  
 Pleasant Valley Baptist Church (Kansas City, MO)  
 Frazer Memorial United Methodist Church (Montgomery, AL)  
 New Hope Christian Fellowship (O’Ahu, HI)  
 Fellowship Bible Church (Little Rock, AR)  
 Community Church of Joy (Phoenix, AZ)  
 Brentwood Presbyterian Church (Brentwood, CA)  
 The Crossing (Costa Mesa, CA)  
 Mariner's Church (Irvine, CA)  
 Southeast Christian Church (Louisville, KY)  
 Willow Creek Community Church (South Barrington, IL)  
 Sea Coast Community Church (Charleston, SC)  
 Northpointe Church (Atlanta, GA)  
 All Saints Episcopal Church (Pawley's Island, SC)  
 New Hope Community Church (Portland, OR)  
 Prince of Peace Lutheran Church (Minneapolis, MN)  
 Chapelwood United Methodist Church (Houston, TX)  
 Windsor Village United Methodist Church (Houston, TX)  
 Church of the Saviour (Washington, DC)  
 Menlo Park Presbyterian Church (Menlo Park, CA)  
 Calvary Presbyterian Church (San Francisco, CA)

These churches were selected for inclusion in this list based on five criteria:

demonstrating servant leadership, an intentional emphasis on the priesthood of believers, gifts-based ministry, team ministry, developing intentional and specific church-wide

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<sup>10</sup> R. Paul Stevens and Phil Collins, *The Equipping Pastor* (Washington, DC: The Alban Institute, 1993).

systems to support equipping ministry.<sup>11</sup> One could glean resources and best practice methods and models from any of these Equipping Churches.

### **Self-Awareness and Leadership**

The theoretical foundation for self-awareness as a necessary competence for leadership is established in chapter three. When considering state of the art practice linking self-awareness to leadership, the Center for Creative Leadership is the standard. The Center for Creative Leadership (CCL) is the leading nonprofit institution dedicated exclusively to leadership. CCL integrates cutting-edge research with innovative training, coaching, assessment, and publishing to create proven impact for leaders and organizations around the world.<sup>12</sup> The importance of self-awareness and self-assessment is at the heart of CCL's philosophy, instruments, training modules, and educational resources and publications. CCL describes itself in this way:

*We believe that self-knowledge is the single most important factor in the practice of leadership. Becoming more acutely aware of one's strengths and weaknesses is a type of "unfreezing" which leads to setting goals and taking action to improve. As a result, rather than teaching how to manage or analyze or strategize, we help leaders "learn how to learn" from their colleagues, their organizational and competitive contexts, and most importantly, from their own experience. Individuals rarely have the opportunity to receive extensive feedback in the workplace – to understand how others perceive them. Center programs provide leaders with the time, tools and environment needed to gain a comprehensive, accurate view of themselves, and to set personal development goals and begin working toward them. In fact, the Center's*

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<sup>11</sup> The researcher articulated these five criteria in consultation with Chris Hardy. Research completed by Leadership Training Network and others have validated these practices as essential for Equipping Churches.

<sup>12</sup> *The Center for Creative Leadership*, <http://www.ccl.org>. This Internet website was accessible on November 20, 2006 at 12:54PM.

extensive use of assessment and honest, productive feedback is frequently cited as the most valuable part of our programs.

Typically, the Center's leadership programs are built on a developmental model of assessment, challenge and support. We combine 360-degree feedback, individual assessment, personalized attention in a safe, confidential environment designed to encourage candor, self-examination and experimentation with new behaviors vital to development. Participants are pushed to explore their strengths and identify their development needs in special activities, breakout sessions and simulations that replicate real-world challenges without the real-world consequences for failure. The result is creative exploration, insight and experiential learning that has time and again helped to inspire executives and managers and to revitalize and focus their organizations (emphasis added).<sup>13</sup>

The researcher patterned the project formation experience after the action-reflection model utilized by CCL and others. The research project was designed to facilitate participants' growth in self-awareness in specifically delimited focus areas.

Through this project, the researcher sought to develop a grounded theory that would establish self-awareness as specifically foundational to Equipping Leadership. Currently, the link between self-awareness and Equipping Leadership is more implicit than explicit in the literature. This research begins to establish a more explicit correlation. For the purpose of the doctoral project itself, the researcher identified seven key foci for self-awareness in an Equipping Leader. These seven parameters arise from the researcher's own lived experience, from her reading and research, and from consultation with ministry leaders across the country. In the section that follows, some pertinent citations from the literature and example practitioners are highlighted to demonstrate the importance of these seven foci in leadership practice. This is by no means an exhaustive

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<sup>13</sup> *The Center for Creative Leadership, About CCL, Our Philosophy*, <http://www.ccl.org/leadership/about/ourPhilosophy.aspx?pageId=24>. This Internet website was accessible on November 20, 2006 at 1:01PM.

list. The project participant's guide itself contains additional resource references (Appendix B).

*Identity in Christ.* Neil T. Anderson is a leading authority on freedom and identity in Christ. In his text, *Victory Over the Darkness*,<sup>14</sup> Anderson demonstrates the power that comes from grounding one's identity in the truth of God's Word as evidenced in the Scriptures. In *The Bondage Breaker*,<sup>15</sup> Anderson provides a practical, workable plan from Scripture, which results in freedom and victory for Christians. Anderson maintains, "Your understanding of who you are is the critical foundation for your belief structure and your behavior patterns as a Christian."<sup>16</sup> If this biblical self-understanding is critical for all believers, then it is an absolute imperative for those called to lead in the church.

*Unique Design; Life Purpose and Mission.* The leadership literature contains countless resources devoted to helping leaders discover their spiritual giftedness, life mission, and *divine design*. One of the best-known methods for discovering one's God-given design is Rick Warren's S.H.A.P.E. process.<sup>17</sup> Laurie Beth Jones' book *The Path*<sup>18</sup> combines theoretical material with a practical method for articulating a life mission statement. One of the premier consulting organizations committed to facilitating

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<sup>14</sup> Neil T. Anderson, *Victory Over the Darkness: Realizing the Power of Your Identity in Christ* (Ventura, CA: Regal Books, 1990).

<sup>15</sup> Neil T. Anderson, *The Bondage Breaker* (Eugene, OR: Harvest House Publishers, 1990, 1993).

<sup>16</sup> Anderson, *Victory*, 18.

<sup>17</sup> *Saddleback Church, Lake Forest, CA, Serving in Ministry at Saddleback*, <http://saddlebackfamily.com/ministry/index.html>. This website link provides a brief overview of SHAPE. The resources themselves are available through the Saddleback Church website. The Internet website was accessible on November 21, 2006 at 10:05AM.

<sup>18</sup> Laurie Beth Jones, *The Path: Creating Your Mission Statement for Work and For Life* (New York: Hyperion, 1996).

congregational discovery of core values, vision, and mission is The Malphurs Group.<sup>19</sup> Aubrey Malphurs is a widely published author and highly-sought speaker. His texts *Ministry Nuts and Bolts*<sup>20</sup> and *Values-Driven Leadership*<sup>21</sup> help church leaders discern their personal core values and life mission as well as those of their congregations. These texts are merely two among many of his publications. The Malphurs Group website contains helpful tools and resources, as well. A plethora of resources and tools exists to aid in discovering one's spiritual gifts and personality type and preferences. The researcher prefers the *Uniquely You in Christ*<sup>22</sup> instrument which combines a spiritual gifts inventory and personality type assessment.

*Identity as a Leader.* Leadership studies is a growing discipline in both the secular and Christian literature. The theoretical knowledge base is expanding at a seemingly exponential rate and practical assessment tools and training modules are readily available through publications, consulting organizations, teaching churches, Internet-based memberships and subscriptions, and educational institutions. The resource choices available to the leader who wants to grow in self-understanding are almost overwhelming. As already noted, The Center for Creative Leadership is the leading

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<sup>19</sup> *The Malphurs Group*, <http://www.malphursgroup.com>. This Internet website was accessible on November 21, 2006 at 9:55AM.

<sup>20</sup> Aubrey Malphurs, *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary* (Grand Rapids, MI: Kregel Publications, 1997).

<sup>21</sup> Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids, MI: Baker Books, 1996, 2004).

<sup>22</sup> Mels Carbonell, *Uniquely You in Christ: Combining 16 Spiritual Gifts With 4 (DISC) Personality Types* (Blue Ridge, GA: Uniquely You, 1997).

nonprofit organization in the world devoted to leadership development.<sup>23</sup> A few noteworthy organizations that publish print media and offer Internet subscriptions and other tools are The Alban Institute,<sup>24</sup> Leadership Network,<sup>25</sup> The Institute for Applied Theology at United Theological Seminary,<sup>26</sup> The Lewis Center for Church Leadership at Wesley Seminary,<sup>27</sup> The Malphurs Group,<sup>28</sup> and Church Volunteer Central Association. Many resources exist to guide a leader in determining her/his unique leadership style. The researcher used a selection from *Who Am I as a Leader?*<sup>29</sup> in the participant's guide of this doctoral project. Wise spiritual leaders pay attention to the secular, business literature as well as to literature published for the church. Subscriptions to journals like the *Harvard Business Review*<sup>30</sup> can be useful for keeping abreast of state of the art leadership trends, methods, and practice.

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<sup>23</sup> The researcher attended CCL's *Leadership Development Program* in 2004. It was a transformative experience for her in many ways. The program contributed tremendously to her growth in self-awareness and her development as a leader.

<sup>24</sup> *The Alban Institute*, <http://www.alban.org>. This Internet website was accessible on November 21, 2006 at 1:49PM.

<sup>25</sup> *Leadership Network*, <http://www.leadnet.org>. This Internet website was accessible on November 21, 2006 at 1:49PM.

<sup>26</sup> *United Theological Seminary, The Institute for Applied Theology*, <http://www.united.edu/institute>. This Internet website was accessible on November 21, 2006 at 1:49PM.

<sup>27</sup> *Wesley Theological Seminary, The Lewis Center for Church Leadership*, <http://www.churchleadership.com>. This Internet website was accessible on November 21, 2006 at 1:49PM.

<sup>28</sup> *The Malphurs Group, Resources, Newsletter*, <http://www.malphursgroup.com/Resources/Newsletter.html>. This Internet website was accessible on November 21, 2006 at 1:54PM.

<sup>29</sup> *Who am I as a Leader?* ed. Brian Proffit (Loveland, CO: Group Publishing, 2006). This resource contains a three-hour training workshop complete with leader's guide, CD-ROM, and reproducible handouts.

<sup>30</sup> *Harvard Business Online*, <http://harvardbusinessonline.org>. This Internet website was accessible on November 21, 2006 at 1:54PM.



*Holistic Life Balance and Self-Care.* Scholars and practitioners agree that in order to be healthy and to find fulfillment in their ministry, Christian leaders must care for and manage themselves while they care for and lead others. Wayne Muller is a pastor and scholar who has contributed a number of helpful resources to the church. Among those texts is *Sabbath: Restoring the Sacred Rhythm of Rest*.<sup>31</sup> In *The Leader's Journey*,<sup>32</sup> Herrington, Creech, and Taylor apply Bowen Family Systems Theory to congregational life. Their work guides a leader toward understanding a church as *living system* and to better comprehend one's place in it. The authors assist the leader in thinking about how to better manage self and anxiety in the midst of a living system. Douglas Rumford's work also encourages spiritual leaders to nurture self and to make one's own spiritual growth a priority. His book *SoulShaping*<sup>33</sup> is noteworthy. Organizations that are committed to spiritual formation and equipping leaders include Renovare,<sup>34</sup> Upper Room,<sup>35</sup> The Shalem Institute,<sup>36</sup> and Contemplative Outreach.<sup>37</sup>

*Knowledge of the Ministry Context.* In order to lead effectively, leaders must be able to exegete both their congregation or ministry organization and the broader

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<sup>31</sup> Wayne Muller, *Sabbath: Restoring the Sacred Rhythm of Rest* (New York: Bantam Books, 1999).

<sup>32</sup> Herrington, Creech, and Taylor, *Leader's Journey*, 2003.

<sup>33</sup> Douglas J. Rumford, *SoulShaping: Taking Care of Your Spiritual Life* (Wheaton, IL: Tyndale House Publishers, Inc, 1996).

<sup>34</sup> *Renovare*, <http://www.renovare.org>. This Internet website was accessible on November 21, 2006 at 4:01PM.

<sup>35</sup> *Upper Room Ministries*, <http://www.upperroom.org>. This Internet website was accessible on November 21, 2006 at 4:01PM.

<sup>36</sup> *Shalem Institute for Spiritual Formation*, <http://www.shalem.org>. This Internet website was accessible on November 21, 2006 at 4:01PM.

<sup>37</sup> *Contemplative Outreach, Ltd.*, <http://www.centeringprayer.com>. This Internet website was accessible on November 21, 2006 at 4:01PM.

community within which the ministry context is located. Percept<sup>38</sup> is one company that provides churches and denominational agencies with demographic resources and planning tools to assist them in better understanding their congregation and the population and culture around them. Scholars from the Alban Institute and others developed *Studying Congregations*<sup>39</sup> as a helpful resource for analyzing congregations in order to better understand their culture and organizational systems. Perhaps the seminal text on understanding organizational culture is Edgar Schein's *Organizational Culture and Leadership*.<sup>40</sup>

*Synergy between the Leader and the Context.* Synergy, in its biblical definition (Rom. 8:28), means *to work together*. Synergy between the leader and the context refers to the ways in which the leader and context work together to pursue God's mission in the world using their many gifts, passions, and resources. Synergy also refers to the intersection of the leader's journey with the journey of the context. This *working together* refers to the fit, or the match, between the leader and the context. Among organizations and texts already cited, The Malphurs Group and *The Leader's Journey* text are especially relevant for this particular focus.

*Developing a Plan for Lifelong Learning and Personal Transformation.* Lifelong learning and continuous retooling is critical for a leader in any profession. For the leader in ministry, not only is continuing education vital, but personal transformation—

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<sup>38</sup> Percept, <http://www.perceptnet.com/pacific/start.asp>. This Internet website was accessible on November 21, 2006 at 2:26PM.

<sup>39</sup> Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney, ed., *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998).

<sup>40</sup> Edgar H. Schein, *Organizational Culture and Leadership 3<sup>rd</sup> Edition* (San Francisco: Jossey-Bass, 2004).

sanctification, or growth in Christ-likeness—is also essential. This matter is important enough that an entire issue of The Alban Institute’s *Congregations*<sup>41</sup> magazine was devoted to it. In *The Present Future*<sup>42</sup>, Reggie McNeal emphasizes the importance of continual learning, leadership development, and personal renewal. He maintains, “Leadership development that supports apostolic leadership<sup>43</sup> and missional renewal in the church pays attention to four arenas of learning: paradigm issues, microskill development, resource development, and personal growth. Each of these arenas is critical. All must be attended to.”<sup>44</sup> McNeal identifies the following microskills as critical for the apostolic leader: vision cultivation and casting, communication, team building, change and transition leadership, mentoring and coaching, corporate culture management, conflict management and resolution, networking, project management, systems thinking, and interpersonal relationships.<sup>45</sup> McNeal is careful to point out that development of these leadership skills is not limited to clergy. Developing lay leader-missionaries within a congregation is a primary privilege of ordained leadership.<sup>46</sup> He also underscores the importance of self-awareness in his discussion of personal growth.

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<sup>41</sup> *Congregations*, Vol. 31, No. 3 (Alban Institute, Summer 2005).

<sup>42</sup> McNeal, *Present Future*, 2003.

<sup>43</sup> McNeal defines apostolic leadership as evidenced by the following distinctive characteristics: missional (ordering one’s life around a missionary purpose), visionary (efforts energized by a vision of a preferred future), entrepreneurial (taking calculated risks to create markets for the gospel), team-focused (developing and working in teams and releasing ministry to people and people for ministry), collaborative (work with “flat” organizational charts), evidence of genuine spirituality (life cannot be explained apart from the power of God), possessing a core value of cultural relevance (*Present Future*, 126).

<sup>44</sup> McNeal, *Present Future*, 130.

<sup>45</sup> *Ibid.*, 131.

<sup>46</sup> *Ibid.*

A compendium of personal growth items would include personal spiritual disciplines, talent identification and development, family relationships (beginning with family of origin issues), emotional health, financial health, personal mission clarification, avoidance of behavior that leads to ministry derailment, leadership dragons (loneliness, anger, and so on), and finishing well. *All of these issues aim at improving the leader's grasp of the most important piece of information he [sic] has: self-understanding* (emphasis added).<sup>47</sup>

McNeal is representative of many scholar-practitioners today who are issuing a call to the church to renew an emphasis on lifelong learning and personal transformation.

### **Uniqueness of this Doctoral Project**

In reviewing current literature, specifically doctoral theses in the realm of theological higher education, this researcher sought scholarship focused specifically on equipping ministry *plus* leader self-awareness. The search uncovered the works listed below, which were somewhat similar to this project. The researcher has not found anyone who endeavored specifically to undertake a project like this one. This researcher is confident that her project topic is unique and the research emphasis is valid.

In 1993, the Christian Literature Society in Madras, India published the text *Laity Formation* by Dr. Doraisamy Pothirajulu. This was a formal publication of Pothirajulu's doctoral dissertation presented for the Doctor of Theology degree at The School of Theology, Boston University. The dissertation was entitled "An Educational Model of Social-Self-Actualization With Strategies of Adult Laity Formation and Ministry in the Church of South India."

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<sup>47</sup> Ibid., 135.

In 1987, Steven E. Burt earned a Doctor of Ministry degree at Andover Newton Theological School, with a thesis entitled, “Leading the Small Church: Tapping the Power of the Laity-Clergy Leadership Team.”

Roger Eugene Daniels submitted a thesis, “Developing a Model for Training Lay Leaders in Small Group Ministry Dynamics at Tabernacle Baptist Church, Decatur, Illinois,” as part of his doctoral work at Southern Baptist Theological Seminary in 1997.

Martin Harry Hallett completed a Doctor of Ministry degree in 1998 at United Theological Seminary (UTS) with a thesis, “A Church Says, ‘Here I am, Lord’: Supervising Ministry Groups in a Local Church.” His colleague, Charles R. Kirkpatrick completed his degree requirements the same year with a project entitled, “Pastoral Supervision: The Dynamic Spark for Lay Visitation Ministry.” Another colleague, William Michael Frisby, Sr. completed his Doctor of Ministry work at UTS in 1999. His project was entitled, “A Biblical Approach to Leadership among Laity and Ordained Ministry in the South Lebanon Church of the Nazarene.” Richard W. Moman, earned his D.Min. at UTS in 1992 with a thesis, “Laity Seminary: Equipping the People of God for Ministry.”

Don Hulsey earned a doctoral degree from Beeson Divinity School of Samford University, in 1998, with a thesis entitled, “Faithful Men Who Will Teach Others Also: Investing in One to Influence Many at New Life Southern Baptist Church, Erie, Pennsylvania.”

Aaron Lopa completed a project entitled, “The Role of the Pastor in Lay Development in the Seventh-Day Adventist Church in Papua New Guinea,” at Seventh-day Adventist Theological Seminary of Andrews University, in 1996.

Santosh K. Marray earned a doctoral degree at Colgate Rochester Crozer Divinity School, in 2002 with the following thesis: “Lay Training and Spiritual Formation for Leadership and Ministry in the Rural Multi-Station Parishes of St. Peter and St. Anne, North Abaco, Bahamas.”

In the projects named above, the researchers investigated self-awareness alongside a variety of other variables, or focused on self-awareness among those being led, rather than primarily on leader self-awareness. Self-awareness was not the *primary* focus of any of these doctoral projects.

## CHAPTER THREE

### THEORETICAL FOUNDATION

The biblical, historical, and theological foundations of the ministry of the church are intricately interwoven. Biblical and theological underpinnings have driven ecclesiastical developments over the millennia, while history has shaped and framed theological dialogue, with the resulting doctrines taking root in Christendom. In this doctoral thesis, the historical, biblical, and theological foundations intersect at obvious points, even though the distinct disciplines are considered separately.

This chapter considers the theoretical foundation of the Equipping Church, arguing strongly for the universal ministry of the *royal priesthood*<sup>1</sup>, in which all baptized believers are included—lay and clergy alike. Hans-Ruedi Weber and others have referred to the professional church workers (bishops, priests, deacons, and theologians) as “the other laity”—those set apart for a special function in the church.<sup>2</sup> In this chapter, the researcher also explores the link between self-awareness and leadership. The researcher is

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<sup>1</sup> The New Testament writers portray the Christian community as the fulfillment and embodiment of God’s promises to Israel. The Apostle Peter, in his first letter, paints a vivid picture of believers and the Christian community. Believers are *eklektoi parepidemoi* (elect strangers) who are to be *hagioi* (holy, saints). They are described as a *genos eklekton* (a chosen race), a *basileion hierateuma* (a royal priesthood) and *laos eis peripoiesin* (a peculiar people) [See 1 Pet. 1:1, 15; 2:9]. Believers are *lithoi zontes* (living stones) which are being built into a *oikos pneumatikos* (spiritual house) in order to be a *hierateuma hagion* (holy priesthood) that they might offer spiritual sacrifices to God [1 Pet. 2:5]. Sacred practice becomes the manifestation of the Holy Spirit in and through believers in community life together and through their witness in the world. As this researcher begins to articulate a theology of the Equipping Church, the *royal priesthood* is an important image for the whole people of God because it lifts up the sacredness and importance of every believer within the community of faith.

<sup>2</sup> Hans-Ruedi Weber, *Salty Christians* (New York: The Seabury Press, 1963), 17.

interested in the primacy of leader self-awareness as foundational to an Equipping Church. The theoretical foundation for the seven self-awareness foci that form the framework for the research project itself was articulated in chapter two.

### **Biblical Foundation**

Christian Scripture contains rich passages lifting up the peculiarity and particularity of God's people and the service to which all are called. This section considers a few of those biblical texts.

The Old Testament bears witness to God's forming a particular people, Israel, to be the People of God. God entered into covenant with Israel to set them apart as God's chosen ones. This chosen status is affirmed throughout the Old Testament record. In Deuteronomy 7:6-8, Moses declares:

For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. The Lord did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because the Lord loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

The theme is affirmed repeatedly: “. . . for you are a people holy to the Lord your God. Out of all the peoples on the face of the earth, the Lord has chosen you to be his treasured possession” (Deut. 14:2). The uniqueness of God's people lies in God's mysterious choice, God's redeeming power and intent, and God's desire to form relationship through covenant. God tells the people, “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine,



you will be for me a kingdom of priests and a holy nation” (Exod. 19:4-6a). In this passage, one sees not only that the People of God are set apart as God’s elect, but also that they are set apart for a purpose—to be a kingdom of priests, a royal priesthood. God has called and redeemed a unique people *in order that they might be ministers, servants, of God*. The heart of the people’s call lies in their priestly status. No longer are the people merely the passive beneficiaries of the priests’ sacred duties, but the people themselves become the priests.

The New Testament reaffirms this promised identity:

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy (1 Pet. 2:9, 10).

The New Testament witness lifts up the priestly status of the whole People of God over against a traditional ecclesial understanding that only those holding an office are to be afforded priestly recognition. The concept of holiness in the New Testament and the early Christian community is formed by the gift and work of the Holy Spirit. The sphere of the holy becomes not the cultus but the prophetic. The sacred realm is no longer restricted to rites, places, and things but becomes present in the manifestations of the Spirit. Prophecy did not readily lend itself to the building up of a corporate consciousness, so the biblical writers extrapolated the concepts of holy priesthood and royal priesthood of all the saints to the Christian community. Hence, cultic, sacral concepts of holiness were grounded in the early church.<sup>3</sup>

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<sup>3</sup> *The New International Dictionary of New Testament Theology*, Volume 2, ed. Colin Brown (Grand Rapids: Zondervan, 1986), 228.

T. F. Torrance is careful to underscore the communal nature of the royal priesthood. He states,

The expression “priesthood of all believers” is an unfortunate one as it carries with it a ruinous individualism. “Priest” in the singular is never found in the NT applied to the believer, any more than “king” in the singular. In the singular these words could only apply to Christ Himself. Like the term “saints” used only collectively in the NT, “priests” and “kings” apply corporately to the whole membership of the Church.<sup>4</sup>

As each part of the Body of Christ expresses its uniquely God-appointed design, the church participates collectively in the ministry of Christ. No *lone rangers* exist—neither clergy nor lay.

The term royal priesthood, *basileion hierateuma*, (1 Pet. 2:9) can also be translated *a kingdom of priests*. The covenant promise prophesied by Moses (Exod. 19:6) applies to Christian believers as it is fulfilled in Christ’s finished work. “Jesus Christ . . . has made us to be a kingdom and priests to serve his God and Father . . . You have made them to be a kingdom and priests to serve our God, and they will reign on the earth” (Rev. 1:5-6b; 5:10). Christ’s work on the Cross not only opened the way into God’s presence, the *holy of holies*, for all God’s people (Mark 15:38; Heb. 10:19-25) it also transformed the identity of the People of God. The covenant identity of God’s people, typified in the Old Testament images *chosen, holy, priesthood* is fulfilled in Christ. In priestly fashion, every believer represents herself to God through the mediating work of Christ. The great reformer, John Calvin, wrote, “Now, Christ plays the priestly role, not

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<sup>4</sup> T.F. Torrance, “Royal Priesthood,” *Scottish Journal of Theology and Occasional Papers No. 3* (Edinburgh: Oliver and Boyd Ltd, 1955), 35.

only to render the Father favorable and propitious to us by an eternal law of reconciliation, but also to receive us as His companion in this great office (Rev. 1:6).”<sup>5</sup>

The concept of *the people (laos)* is central in the scripture passages under consideration.<sup>6</sup> Early Christians had a deep consciousness, coming out of their Hebraic roots, of being the *laos*, the People of God. In early Greek usage, *laos* or *laikos* and its Latinized form *laicus* meant an army. Eventually, this military connotation disappeared, and the term came to be associated with the common people, the folk, or the population at large. In the Septuagint (LXX), *laos* connotes a group deliberately formed, while the term *ethnos* refers to people bound by familial ties or common descent. Throughout the Old Testament, *laos* refers to the special relationship of Israel as the people of God—a translation of the Hebrew *‘am*. The covenant formula, “I will be their God, and they shall be my people,” highlights the relational concept of the *laos* as God’s chosen ones (Gen. 17:7; Jer. 7:23, 30:33; Ezek. 11:20; Zech. 8:8).

The concept of a *people of God’s possession* is strong throughout the Deuteronomic texts (e.g. Deut. 4:20; 7:6). This people set apart, the *laos*, were to be holy, or consecrated to God (Deut. 7:6; 14:2). The New Testament continues the understanding of Israel as the *laos* of God (Acts 4:10; 13:17; 28:27; Matt. 13:15). The ultimate crowning of the *laos*, however, is the transfer of this honored title of Israel to the Christian church. At the close of the debate over admission of Gentiles into the church during the Council of Jerusalem, the identity of the *laos* was affirmed for Jews and

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<sup>5</sup> John Calvin, *Institutes of the Christian Religion* (Philadelphia: Westminster Press, 1960), 2.15.6.

<sup>6</sup> This section on the *laos* draws heavily from *The New International Dictionary of New Testament Theology*, Volume 2, ed. Colin Brown (Grand Rapids: Zondervan, 1986), 795-800.

Gentiles alike who were baptized into Christ. In his narration of the Jerusalem Council, Luke quotes James:

God at first showed his concern by taking from the Gentiles a people for himself. The words of the prophets are in agreement with this, as it is written: “After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord . . .” (Acts 15:14b-17; cf. 18:10).

Paul echoes this theme as he speaks to the church at Corinth: “For we are the temple of the living God. As God has said: ‘I will live with them and walk among them, and I will be their God, and they will be my people’” (2 Cor. 6:16b, c). In this passage, quoting the Hebrew Scriptures (Lev. 26:12; Jer. 32:38; Ezek. 37:27), Paul appropriates ancient texts referring to Israel and applies them to the church. Clearly, like Israel, the Body of Christ is the *laos*, the people of God.

This Body of Christ is one body composed of many parts. God designed each part to perform the function, the service, for which it was created. Paul says:

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord . . . Now to each one the manifestation of the Spirit is given for the common good . . . The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body . . . Now you are the body of Christ, and each one of you is a part of it (1 Cor. 12: 4, 5, 7, 12, 27).

Paul is clear that there are no superior or inferior parts of the body. God makes no distinction or preference among the various parts of the body, even though historically the church has done so by recognizing a clergy-laity dichotomy.

Unfortunately, the term *lay*, with its purely religious meaning, has become secularized. In current usage, it is understood to refer to someone who is unqualified to understand or speak in various fields of knowledge or science. Over the years, it has

acquired the connotation, *ignorant*. In classical Greek, the term also connoted *private person*, or *uneducated*. The term came to be linked with the Greek *idiotes*, or *idiot*, meaning *uneducated* or *uncultured* (Acts 4:13).

As the church developed in Rome, it became highly institutionalized. The clergy as a closed caste came to enjoy superior status over against the laity. The *laos* or populace denoted the congregation as distinguished from the officiating priest, or clergy-person.<sup>7</sup> This ecclesiastical understanding of the laity, which relegates it to “second class status,” is in sharp contradiction to the biblical understanding of the People of God presented above. Greg Ogden asserts,

But there is a radical reorientation in the New Testament. The office of priest is eliminated as it pertains to a select group of people. This is based on the physical sacrifice of Christ, the ultimate high priest. Jesus fulfilled and completed the role of priest in his substitutionary death. “He [Jesus] has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself” (Heb. 7:27). Here we encounter a profoundly moving convergence of images. Not only is Jesus the high priest who *offers* the sacrifice, but he himself *becomes* the blameless, spotless sacrifice for our sin. Since Jesus’ work is complete and he makes intercession for us continually before the Father, any human who claims for himself that priestly role would be denigrating the work of Christ.<sup>8</sup>

Over the centuries, the church in its ecclesial and institutional structures developed two clearly distinguished bodies, laity and clergy, with the authority located in the clergy. This duality reflected the pattern inherent in Graeco-Roman society.<sup>9</sup> The city-state, or *polis*, was composed of two sectors: the *kleros*, or magistrate, and the *laos*

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<sup>7</sup> Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: The Westminster Press, 1958), 49, 50.

<sup>8</sup>Ogden, *New Reformation*, 64.

<sup>9</sup> Kraemer, *Theology of the Laity*, 51.

or the people. *Kleros* is the word from which the term clergy developed. Alongside the political/social development of the concept of the clergy, the word *kleros* has an association with the Levitical priesthood (Num. 18:20). As the Eucharist became the focal point of Christian worship, the church came to be regarded as the provider of sacramental grace. This understanding strengthened the power position of the clergy as those who administered the means of grace. Inherent in the established hierarchy was the concept of the laity as the bulk of the believers, or those who were the recipients of grace, those who were led. Again, this development is in stark contrast to the biblical witness of one *laos*, one royal priesthood, one People of God. The writer of the book of Hebrews is clear that Christians have one High Priest in the Person of Christ Jesus (Heb. 9:28; 10:12, 19-28). The only priests under the gospel are the saints—those who profess Christ Jesus as Lord.

The word *kleros* means “lot” or “inheritance.” The Apostle Paul prays for the Colossians, “giving thanks to the Father, who has qualified you to share in the inheritance (*kleros*) of the saints in the kingdom of light” (Col. 1:12). Paul states Christ’s promise to the Gentiles “that they may receive forgiveness of sins and a place (*kleros*) among those who are sanctified by faith in me” (Acts 26:18). Ogden maintains, “Far from *kleros* ever carrying the distinction between an upper and lower class in the kingdom, the word conveys the full inclusion of the Gentiles as equal partners in the benefits of the gospel. But prevalently in the church we have taken an inclusive concept and transformed it through the lens of institution into something that conveys exclusion.”<sup>10</sup> The duality of the *kleros* and *laos* in Greco-Roman society that has influenced the institutional church is

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<sup>10</sup> Ogden, *New Reformation*, 67.

not a reflection of the biblical understanding of oneness in the organismic Body of Christ—the communion of saints who have inherited God’s promises.

Ephesians 4:11-16 is a pivotal text in the understanding of the role of the clergy as members, themselves, of the *laos*:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, *to prepare God’s people for works of service*, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph. 4: 11-13, emphasis added).

Nowhere in Scripture is the role of church leaders more evident. God has appointed leaders—lay leaders and clergy—to equip the saints, to prepare God’s people for works of service. A single Greek sentence (Eph. 4: 11-16) links the gifts and teaching functions of the Christian community with the need for the church to grow to perfection (unity in the faith, maturity, “grown up,” “built up,” “knit together”); even as the saints are equipped/made complete/perfected.<sup>11</sup> Verse eleven picks up the gifts mentioned in verse seven, underscoring the idea that grace/gift is given to all believers for service. According to one perspective, God gives gifts as *charismata* (Rom.12: 3-8), and as specific *persons*. Christ gave the person-gifts mentioned in Ephesians 4 as part of the overall purpose for which he ascended—that his work of filling all things might be brought to completion. The one who has been given to the church as cosmic Lord is the one who gives gifts to

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<sup>11</sup> *The New Interpreter’s Bible: A Commentary in Twelve Volumes* (Nashville: Abingdon Press, 2000), 11:422.

the church in order to equip it fully for its cosmic task.<sup>12</sup> God gives grace to people and God gives people to people for the building up of the Body of Christ.<sup>13</sup>

The Greek text is clear that all the saints, all Christians, are to be equipped to share in the ministry. Verse twelve in the Greek reads, “προς τον καταρτισμον των αγιων εις εργον διακονιας εις οικοδομην του σωματος του χριστου.” The preposition *eis* means *into* or *toward*. Literally this verse might be rendered, “for the equipping of the saints into the work of the ministry toward (or into) the building of the body of Christ.” The forward momentum and energy in the original language is palpable. God appointed leaders in order that they might equip the saints toward the work of the ministry toward the building up of the church. It is an active, future-oriented call to invest in God’s people; not a call to do ministry by oneself.<sup>14</sup>

Unfortunately, at least two translations of this passage contain a “fatal comma” that has caused these verses to be used as a proof text in support of clergy-driven ministry.<sup>15</sup> The King James Version states: “For the perfecting of the saints, (comma) for

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<sup>12</sup> Andrew T. Lincoln, *Word Biblical Commentary*, ed. David A. Hubbard and Glenn W. Barker (Dallas: Word Books, 1990), 42:248.

<sup>13</sup> *Ibid.*, 249.

<sup>14</sup> Scholars do not universally accept the researcher’s exegesis. Debate occurs around Paul’s intended relationship of the three prepositional phrases in verse twelve, and consequently the punctuation in any translation. The popular view is that the second prepositional phrase is not to be seen as distinct from the first and that the two taken together contain one idea: leaders have been given to equip the saints to carry out their service. In carrying out their service, the saints participate in building up the body, which is the point of the third prepositional phrase. Supporters of this view point to the change in preposition from *pros* to *eis* between the first and second phrases. Opponents of this view argue that the change of preposition cannot bear the weight of the argument and that no grammatical grounds exist for linking the first two prepositional phrases. These scholars argue that the thrust of verse twelve is the function and role of the ministers, i.e. leaders, and not all the saints. They are also suspicious of any zeal to avoid clericalism and thus reading too much into the text (*Word Biblical Commentary*, 252-54).

<sup>15</sup> Ogden, *New Reformation*, 62. Many scholars and practitioners have referred to the “fatal comma.” The earliest reference appears to be John A. MacKay, *God’s Order: The Ephesians Letter and this Present Time* (New York: Macmillan, 1953), 149.



the work of the ministry, for the edifying of the body of Christ” (emphasis added). The 1946 edition of the Revised Standard Version renders Ephesians 4:11,12: “And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints, (comma) for the works of ministry, for the building up of the body of Christ . . .” (emphasis added). With the insertion of the comma after *saints*, the connotation is that the leaders are indeed to equip the saints, but that all the saints do not necessarily share in the “work of ministry.” The tragic implication from these two translations is that Christ gave gifts to those in leadership offices, who are set apart for “professional” ministry, in order that they might be responsible for three things: equip the saints *and* do the work of ministry *and* build up the body of Christ. Scripture does not state that Christ shares his ministry only with those who are ordained, or who are paid employees of the church. Most scholars agree that the comma after saints should be removed.<sup>16</sup>

Strengthening the argument against the use of the comma is the fact that the Vulgate translation also lacks this punctuation. (*Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero evangelistas, alios autem pastores et doctores ad instructionem sanctorum in opus ministerii, in aedificationem corporis Christi.*) Specific punctuation clearly depends upon the interpretive bent of English translators. The 1971 edition of the RSV reads, “to equip the saints for the work of ministry, for the building up of the body of Christ.” The role of clergy-person as “one-man band” is unbiblical. Clergy and other leaders do one thing: equip the saints unto the work of ministry, which in turn builds up the body of Christ.

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<sup>16</sup> Ibid.

Weber, writing over forty years ago, makes a striking assertion, “The recovery of this laos-consciousness, with the rediscovery of the role of the laity in the life and mission of the Church, is the heart of Church renewal in our time.”<sup>17</sup> Rediscovering the role of the laity and equipping leaders to become equippers of the saints is the heartbeat of renewal in the 21<sup>st</sup> century church, as well.

If the church has become clericalized to the point that the pastor does all the work of the ministry, and the people help her/him, perhaps it is time for the *laos* to reclaim their God-ordained position in the royal priesthood such that the People of God are equipped for the work of ministry and the ordained leaders help and equip the people.

The verb “equip” (*katartizo*) in the Ephesians 4 passage has a range of meanings, all of which have profound implications for understanding what it means *to prepare* God’s people for service.<sup>18</sup> In the LXX, the term means “to complete” (Ezra 4:12ff, 16; 5:3, 9, 11; 6:14); “to set up” or “establish” (Ps. 74:16); “to prepare” (Ps. 40:6, cf. Heb. 10:5); and “to restore” (Ps. 68:9). The New Testament uses the word in the same way as the LXX, meaning, “to prepare” (Heb. 10:5, Rom. 9:22); “to establish, form” (Heb. 11:3); and “to equip, restore” (Heb. 13:21; 1 Pet. 5:10). In the gospels, the term *katartizo* refers to “repairing fishing nets” (Matt. 4:21; Mk 1:19). The root of this word, *ar-*, indicates “appropriateness,” “suitability,” “usefulness,” and “aptitude.” A related term, *artios*, means “suitable,” “fitting a situation or requirements,” “sound,” and “perfect” (2 Tim. 3:17). In its classical usage, *katartizo* means, “to put in order, restore” (Gal. 6:1; 2 Cor. 13:11), and “to furnish, prepare, and equip.”

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<sup>17</sup> Weber, *Salty Christians*, 28.

<sup>18</sup> *The New International Dictionary of New Testament Theology*, Vol. 3, 349-51.

Ephesians 4 makes it clear that the role of church leaders is to *make ready* the *laos*—the whole People of God—for their appointed function, which is *service* such that the Body of Christ may go on to completion, or perfection. Just as repairing a fishing net restores it to its intended purpose and establishes usefulness, so the work of leaders in the life of the body restores the body to God’s intended design—that the church would be a holy people, a chosen nation, a royal priesthood set aside for ministry in God’s kingdom.

## Theological Foundation

In articulating a theology of the Equipping Church, it is important to emphasize from the beginning the distinction between validating the ministry of the laity from a purely pragmatic standpoint versus a biblical and theological understanding. It is one thing to argue for the ministry of the laity as necessary to assist in the work of the church as a human resource reservoir. It is quite another thing to argue for the ministry of the laity as mission-essential to the church and God's mission in the world—to assert that the ministry belongs to the *laos*, the whole People of God.

Lay ministry is often relegated “back seat” status to that of the clergy, or “professional” ministers.<sup>19</sup> Any efforts at lay mobilization that are not grounded in solid biblical and theological understanding of the nature of shared ministry are doomed to failure. The laity are not an *ecclesiastical army* that can be mobilized and *used* in times of

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<sup>19</sup> Elton Trueblood was an influential proponent of the ministry of the royal priesthood. In his book *The Company of the Committed* (San Francisco: Harper & Row, Publishers, 1961) he asserts “. . . we must make a conscious effort to disabuse ourselves of views which are so widely held that they are assumed without argument or even unconsciously. One of these views is that the Church of Jesus Christ is primarily a hierarchy of professionally religious men. . . . It cannot be too strongly pointed out that there was *no* Christian hierarchy when Christ gave the Sermon on the Mount and told the little group that they could be the preservative to keep civilization from decay” (pages 26-27). Even though this researcher rejects militaristic metaphors for the ministry of all Christians, because of the military's inherent hierarchical structure, Trueblood's employment of the metaphor of church as *military band* is helpful insofar as it lifts up Christian service as enlistment in a cause, which commands commitment, ongoing involvement, and close fellowship in a community. In such a military band, the “soldiers” are all disciplined, highly trained and highly involved. Trueblood maintains “Therefore the Christian ideal must always be the complete elimination of the concept of the laity in favor of the exciting concept of the universal ministry” (page 40). He laments “It must be admitted that we are now a great distance—not only in practice but even in theory—from the fellowship of universal witness. Millions are merely back-seat Christians, willing to be observers of a performance which the professionals put on . . . Millions claim to have some sort of connection with the Church, but it is not a connection of *involvement*” (page 57). Ogden echoes Trueblood, “Historically the church has been entrapped in institutionalism. The institutional church resembles a corporation with the pastor as its head. Locked into a hierarchical structure, the clergy are ensconced at the pinnacle of the pyramid . . . The clergy as a distinct caste have supposedly received a special unction and calling that enable them to have a closeness to God unattainable by ordinary members . . . we can describe the pastor as performing a solo act on the theater stage while the church members are the audience, never fellow actors. Laypeople passively warm a pew and place money in the offering plate to create the context for pastors to perform their ministry” (*New Reformation*, 19).

great programmatic need, and then deactivated when the need for deployment is passed. Or, worse, the laity are not passive recipients of the ministry of the clergy, sentenced to a sedentary lifestyle and doomed to either spiritual anorexia or spiritual obesity while the clergy actively exercises the work of the church.

The church is not a service organization that recruits and manages volunteers for charitable projects at the direction of the paid staff. The church is an agent of God's redemptive work in the world and a visible representation of the gospel of Jesus Christ. God has appointed and called the entire Body of Christ to bear witness to this gospel and to make disciples in a hurting world. A purely pragmatic perspective on lay ministry views the ministry of the laity as existing to serve or assist the clergy in their work of service. A theological perspective on lay ministry views ministry as part of one's spiritual act of worship (Rom. 12:1, 2). The work of the clergy—who themselves are part of the *laos*—is to assist the people and share in the ministry of the baptized. Clergy serve the laity by facilitating the discovery and release of their giftedness in ministry for the Kingdom. Such a paradigm of equipping as servanthood is very different from a gifts discovery process that is fundamentally an ecclesiastical talent search. A new conception of the church is needed, not a strategic plan for mobilization and enlistment of volunteers for the work of the church.

Complicating the issue of lay ministry is the growing population of “camouflaged ecclesiastic,” or “clericalized lay people” as Kraemer describes them.<sup>20</sup> This group encompasses the laity in professional ministry who occupy paid leadership roles and earn their living on church staffs, in parachurch organizations, and other Christian

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<sup>20</sup> Kraemer, *A Theology of the Laity*, 165.

organizations. Technically speaking, these are not the “rank and file” laity who minister in Christ’s name out in the world through secular workplaces, schools, and communities. Clericalism has given way to professionalism. Thus, the understanding of *lay* as untrained and unprofessional is reinforced, even though that is not the original meaning of the word.

The Bible bears witness that through Jesus Christ all believers share in his priestly lineage (Heb. 10:19-25, 13:15, 16; 1 Pet. 2:9; Rev. 1:6). One can call this *priestly succession* in contrast to the *apostolic succession*, carried through the centuries of the episcopacy in the Roman Church.

As the episcopacy became firmly established, the church developed a rigid hierarchical ecclesiology in which the clergy were not only *set apart* for specialized service, but *set above* the laity. By the Middle Ages, this sense of the separateness or sacredness of the clergy was well established. According to Christopher N.L. Brooke,

This was a natural consequence of a theological development in which the notion of sacrament had received a new definition, and with it the office of the men who administered the greatest of the sacraments . . . It was the sacramental movement above all which widened the theoretical gulf between cleric and layman [*sic*]; just as it was the intellectual revival which widened the gulf in practice, by giving to the clergy standard of learning hitherto undreamed of. Clergy and laity performed different functions in a world deeply convinced of the importance of function.<sup>21</sup>

The caste system established in the church was based upon the doctrines developed around form and function—worship and sacramental life, organizational polity, educational status—and a theology of apostolic succession. This artificial hierarchy resulted from traditions and doctrines of church leaders, not from the biblical witness.

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<sup>21</sup>*The Layman in Christian History*, ed. Stephen C. Neill and Hans-Ruedi Weber (Philadelphia: The Westminster Press, 1963), 114.

Scripture calls believers to claim their identity as part of the royal priesthood and to order their organizational life more around identity rather than form and function.

### Ordination and the Royal Priesthood

The issue of ordination is the “elephant in the room” in discussions regarding the identity and roles of clergy and laity in ministry, and a theology of the Equipping Church. Each leader must be challenged to develop a theology of ordination. Is ordination biblical? What is God’s role in ordination? Who ordains: the ordained or the congregation? What does ordination do to or for a Christian leader who becomes ordained? How does a theology of ordination fit into the biblical concept of the priesthood of all believers? These are just a few of the pertinent questions that any Christian leader must answer.

Ordained ministry may be viewed on a theological spectrum, with the pastor in a priestly role at one end, and the pastor in a purely functional role at the other. The former presents a sacramental view of ordination, in which the priest, or pastor, is a channel or means of grace to the laity. The latter presents the pastor in a merely practical role as the organizer or administrator of the ministry. Somewhere in between these two extremes lies an appropriate understanding of the ordained pastor.

In locating this position on this theological spectrum, a Protestant might ask, “What makes ordination sacramental without making it a Sacrament?” A subsequent question could be, “In ordination, does God convey spiritual gifts or *charismata* to the ordinand, or in ordination does the ordaining body recognize and celebrate the God-given

gift(s) that the individual already brings to the Body of Christ?”<sup>22</sup> The researcher believes that in ordination, a particular church recognizes a person’s gifts for ministry and leadership on behalf of the church universal, affirms her/his sense of vocational call, blesses the individual through prayer and laying on of hands, calls upon God to bless and anoint the individual, and sends her/him forth to serve under the power and authority of the Holy Spirit in the name of Christ. Because God is the author and initiator of a person’s call, God works in and through ordination to bless and anoint the individual in a mysterious way. According to God’s good pleasure, God could indeed choose to convey a fresh spiritual gift to the individual through the process of ordination and laying on of hands (1 Tim. 4:14; 2 Tim. 1:6). Either way, ordination could be recognized as one of the church’s *sacramentals*, in which God bestows and continues to bestow grace, *charis* to the Body of Christ through faithful individuals. Analogous to ordination, then, would be Christian marriage and confirmation.

Ordination calls forth particular gifts that God gives to the Body of Christ through unique individuals. God gave the gifts, *charismata*, of apostles, prophets, pastors, and teachers (Eph. 4:11; 1 Cor. 12:29) to the church in order that specific persons might be channels for these leadership gifts to the Body.

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<sup>22</sup> This researcher does not find conclusive biblical precedence requiring ordination of leaders for Christian service, nor biblical evidence that God conveys special grace through an ordination ceremony. A study of the Pauline epistles and the Book of Acts highlights passages related to the appointing, blessing and sending forth of leaders, accompanied by prayer and laying on of hands (Acts 6:1-6; 13:1-3; 1 Tim. 5:22), however these authors made no attempt to provide a standard procedure for authorizing certain persons to particular ministries. (It may be that ordination was adopted as a standard practice for which biblical precedence was later sought.) It is more appropriate that one consult church historians in order to understand the tradition and meaning of ordination to the Christian faith and the relationship of ordination to the ministry of Word and Sacrament and the ministerial *office*.



It is through the ordering of the church for Word and Sacrament that ordination becomes important and efficacious for the church. Torrance offers a helpful discussion on the centrality of the Word in the ordering of the church. He notes,

It is because Christ comes to us as the Word and gives us His real presence through the Word and so unites us to Himself that Word and Sacrament belong inseparably together. Both lose their significance and efficacy when separated, for the relation of Word to Sacrament is to be understood in terms of the relation between the Head of the Body to the members of the Body.<sup>23</sup>

Due to the importance of Word and Sacrament, then, ordination becomes the means through which the Body affirms a person's unique calling to this particular ministry within the church. Torrance clarifies,

within the Church the ministry of the Word, through evangelists who establish congregations or through prophets and teachers who build them up in the faith, occupies the primary place, for it is the ministry of Word that continues to beget and maintain the Church, and it is the proclamation of the Word to the Church which effectively forms it as the Body of Christ and preserves it as Body from usurping the place and authority of the Head.<sup>24</sup>

The pastor is granted the gracious privilege of inviting the people into the sacred, *proleptic* moment in the Sacraments in which past and future unite with present in a unique and wondrous experience of the Trinity. When the pastor stands in the pulpit to proclaim the Word, she/he claims a gracious opportunity to be a prophet of God. The unique function of clergy distinguishes pastoral ministry within the overall ministry.<sup>25</sup> When a person chooses the path of ordained ministry, that individual is committed to a

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<sup>23</sup> Torrance, "Royal Priesthood," 76.

<sup>24</sup> Ibid.

<sup>25</sup> It is beyond the scope of this paper for the researcher to delve into a discussion of the historical development of the office of clergy. It is the researcher's intention in this passage to reflect on her own understanding and theology of ordination as it relates to the concept of the Equipping Church.

life of invested service in the ministry of Word and Sacrament; a life of leadership in the Body of Christ.

The call to ordination is both privilege and responsibility. Inherent in its essence is the leader's identity as equipper of all God's people. As primary equipper, the ordained pastor performs many functions, including spiritual oversight of the local church, proclamation of the Word, administration of the Sacraments, and maintaining discipline. This privilege is not granted to the pastor because she or he is a "super-Christian" or possessor of superior grace, but rather because the individual has answered the unique call to this position of leadership. In the Baptist tradition, ordination is not seen as a sacrament, but a symbolic setting apart to a more intense or specialized ministry or missional task within the Body of Christ.<sup>26</sup> According to Howard K. Batson, "Ministers are, in essence, laymen [*sic*] appointed to special tasks for which they show the evidence of a spiritual gift."<sup>27</sup> It is this researcher's view that in the ordination process, the individual is consecrated, or *set within* the Body of Christ for a unique purpose. This notion, *set within*, conveys a different understanding than the more common *set apart*, which is often misconstrued as *set above*. It is not a position of superiority—all ministry exists on a level playing field, with clergy and laity cooperating as peer partners. The person called to ordained ministry is but one member of the Body of Christ functioning in dynamic harmony with all the other parts of the Body (1 Cor. 12:12-27). Ultimately, it is

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<sup>26</sup> Howard K. Batson, "Pastoral/Lay Ministry Concerns in Ordination," ed. William H. Brackney, *Baptists and Ordination: Studies Conducted by Baylor University and the Baptist General Convention of Texas, NABPR Special Studies Series Number 13* (Macon, GA: The National Association of Baptist Professors of Religion, 2003), 166.

<sup>27</sup> *Ibid.*, 167.

this sacred identity as one part of the Body of Christ—indeed, of the *laos*—that informs one’s ministry as an ordained leader.

Ordination is an act of the community, not specifically or solely an act of God. Ordination is the confirmation by the community of an individual’s call to pastoral leadership in the church. God bestows the spiritual gifts of leadership, apostle, evangelist, teacher, and pastor/shepherd to the Body of Christ through various individuals and initiates the call. The Body responds to and affirms that call through the act of ordination. When a person is ordained, and the elders lay hands on her/him, the function of that ordaining body is to recognize and confirm the gift that God has given to the Body, and to authorize the candidate’s ministry through the gift in an official way.<sup>28</sup> The Protestant view expresses it well: ordination is *not* a Sacrament, although it has sacramental qualities. It is the community’s “yes” to the call of God on an individual’s life. In ordination, the following roles can be identified:

- God calls and consecrates
- The church (including other clergy) confirms and commissions
- The local church celebrates and cooperates
- The candidate submits, surrenders, serves; mentors, models, motivates.

The candidate *submits* to God’s general call to ministry confirmed in baptism and answered in confirmation and to the unique call to ordained ministry discerned through a personal journey with God in Christ through the power of the Holy Spirit; *submits* to Christ’s Lordship over all of life; and *submits* to the guidance and direction of the Holy

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<sup>28</sup> C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal Books, 1994), 41, 45.

Spirit for leadership in the church. The candidate *submits* to the polity and governance of her/his local and/or denominational church. The candidate *surrenders* control of her/his life to God, and daily takes up the cross to follow Christ. The candidate agrees to *serve* God in full-time, life-long ministry as a pastor. In the role of pastor, then, one *mentors* the laity in the “facilitation of their own becoming;” *models* servant-leadership after the example of Christ; and *motivates* the laity to embrace and exercise their gifts in the Kingdom of God.

In her personal discernment of call to ordained ministry, this writer identifies with the prophet Isaiah. Isaiah could both cry out, “Woe to me! I am ruined!” and “Here am I. Send me!” (Isa. 6:5, 8). The call to ordination can be seen as *mysterium fascinum* and *mysterium tremendum*. The holy call of God both attracts and repels, both fascinates and terrifies. This writer has run toward it and fled from it. Yet God persists in the call. Standing before God and the church some day, in the service of ordination, this servant will affirm that she has heard and answered this unique and mysterious call of God on her life to leadership in the church; and will proclaim that she stands, paradoxically, as broken and “undone” and also as chosen and prepared for service. In that wonderful moment of ordination, she will receive God’s grace that will be sufficient for the journey, and receive God’s promise that God will provide the necessary equipping. God does not call the equipped; but rather, God equips the called. One may approach ordination with fear and trembling in light of one’s own weakness and frailty, yet strangely confident through the empowering of the Holy Spirit (1 Cor. 2:1-5).

Ordination does have the sacramental quality of somehow being an outward sign of an inward grace. A mysterious aspect of call to ordination exists; one cannot fully

understand it. One stands in awe, amazement, and wonder at the working of God in the lives of God's servants. Both biblically and historically, the concepts of royal priesthood and ordination work together for kingdom purposes in the *missio dei*.

Since ordination affirms a call to leadership in the church, one's self-understanding as a leader must be informed by her/his theology of ministry. Henri Nouwen provides a most humbling description of a Christian leader. Nouwen suggests that the Christian leader must beware of the temptations to be *relevant*, *popular*, and *powerful*. Only in a willingness to be irrelevant, in surrendering self-sufficiency, in reclaiming one's "unadorned self," and in gaining a willingness to be vulnerable, can Christian leaders truly give and receive love. The wonderful paradox in this attitude toward Christian service is that leaders can be both irrelevant and truly self-confident at the same time, because of Christ's love. Nouwen argues convincingly that if, in Christian leadership, leaders aim to be spectacular, the lost will not recognize that they come in the Name of Jesus. Jesus calls leaders to lead and minister not as *professionals*, but as vulnerable brothers and sisters who are willing to follow Jesus' example of servant leadership. Finally, rather than a struggle to exert power and authority, Christian ministry is, in large part being led in order to lead. Leaders must allow God to lead them so that they can lead the people to whom they are called. Controlling people is often easier than loving them, but God calls leaders to the challenge of love and to the cross, not to control.<sup>29</sup>

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<sup>29</sup> Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1989).

## Baptism and the Royal Priesthood

Ironically, in the church, a sacramental theology relegated the *laos*, the People of God, to “backseat” status and led to an elevation of the clerical office, while Scripture points to an entirely different sacramental theology. The sacrament of baptism plunges the whole church, the Body of Christ, into God-ordained ministry. Baptism is a sacrament of initiation into the life and ministry of the church. Torrance affirms this gracious act, “Baptism . . . is the Sacrament of the general or corporate priesthood of the Church, for it is through Baptism that we are incorporated into the Body of Christ and are inserted into the ministry of His Body. All who are baptized into Christ are baptized into the Royal Priesthood. . . .”<sup>30</sup>

In the Roman armies of the early centuries of the church, the act of enlistment, or becoming a soldier was called the *sacramentum*.<sup>31</sup> The church adopted this word to describe the decisive act of becoming a Christian, or “soldier” for Christ—*baptism*. Thus, baptism came to be understood as a *sacrament*, an enlistment into Christ’s service through the church. The term *paganus*, pagan, meant “civilian,” or one who was not a soldier. Through the sacrament of baptism, believers cease to be civilians and enter active duty for Christ’s cause. The New Testament witness and the early church in its practice never acknowledged a distinction between active and passive members.

*Relationship* resides in the heart of baptismal theology. Not only are individuals joined with Christ in his death and resurrection through baptism, but also believers are united as the communion of saints in the Body of Christ (Rom. 6:3-13; Col. 2:12; Gal.

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<sup>30</sup> Torrance, “Royal Priesthood,” 74.

<sup>31</sup> Weber, *Salty Christians*, 25, 26 informs the content of this paragraph.

3:26-28). This union exists with the Triune God—Father, Son, and Holy Spirit. John of Damascus, a seventh century Greek theologian, described the relationship that exists within the Trinity as *perichoresis*. *Perichoresis* literally means *circle dance*. George Cladis describes this *perichoretic* image of the Trinity as “that of the three persons of God in constant movement in a circle that implies intimacy, equality, unity yet distinction, and love.”<sup>32</sup> Brian D. McLaren echoes this theology, describing the Trinity as “a unified, eternal, mysterious, relational community/family/society/entity of saving Love.”<sup>33</sup> This fluid, rhythmic love relationship provides a life-giving model for ministry. Rather than adopting a rigid, institutional hierarchy, pastors find life and freedom in a leadership model that is relational at its core and that flows out of their identity as children of the Triune God. Jesus, himself, in his earthly ministry exemplified a relational model as he invested in twelve disciples, equipping them to go and do likewise.

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<sup>32</sup> George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999), 4.

<sup>33</sup> Brian D. McLaren, *A Generous Orthodoxy* (Grand Rapids, MI: Zondervan, 2004), 85.

Ogden maintains that “Being with Jesus in a relational setting served as the basis to shape the disciples’ character and instill Jesus’ mission in them.”<sup>34</sup>

McLaren locates his theology of ministry in the very Kingdom of God.

But Jesus comes as a liberating, revolutionary leader, freeing us from the dehumanization and oppression that come from all “the powers that be” in our world (including religious powers). His kingdom, then, is a kingdom not of oppressive control but of dreamed-of freedom, not of coercive dominance but of liberating love, not of top-down domination but of bottom-up service, not of a clenched iron fist but of open, wounded hands extending in a welcoming embrace of kindness, gentleness, forgiveness, and grace.<sup>35</sup>

This freedom cry leads to another nuance in the theological foundation for the Equipping Church. Because the church is entrenched in an ecclesiology that artificially elevates the status of particular members of the People of God, the clergy, over against the whole People of God, the laity, a *theology of liberation* is needed to speak a word of freedom to the Church and break the yoke of oppression. Moses declared such a word to

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<sup>34</sup> Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: InterVarsity Press, 2003), 79. In this chapter of his book, Ogden offers a radical perspective on the disciples’ relationship with Jesus. Ogden maintains that for discipleship to occur, traditional tables must be turned. He observes that in the opening of John’s Gospel, Jesus is reported to invite persons to “come and see” and then to “come and follow me.” In this fashion, Jesus pulls a great reversal on the accepted way that disciples attached to a rabbi. The typical practice was that disciples investigated several rabbis and decided to whom they wished to attach themselves. In Jesus’ case, he took the initiative to choose and call those who would become his disciples. “Come and follow me” required a response of “yes” or “no.” Ogden then highlights a four-stage process to describe Jesus’ method of discipling. In the first stage, Jesus is the inviter and the disciples are the seekers. Stage two shows Jesus as the provocative teacher and the disciples as students and questioners. In stage three, Jesus becomes the supportive coach and the disciples are the short-term missionaries. Finally, in stage four, the baton is passed and Jesus becomes the ultimate delegator and the disciples assume their role as apostles. These stages can be summarized as “I do; you watch.” “I do; you help.” “You do; I help.” “You do; I watch.” (Ogden pages 75-98.) Rademacher (*Lay Ministry*, 1997) shares Ogden’s perspective on Jesus’ relationship with the disciples and the noteworthy aspect of calling. He lifts up the personal relationship that Jesus had with his disciples over against the typically intellectual relationship enjoyed by masters and disciples in both the Greek philosophical schools and in the rabbinical schools such as those of Hillel and Shammai. In these schools, discipleship was transitory because the disciple would hopefully equal or surpass the master. With Jesus, discipling relationships were formative and his disciples were devoted for life. Jesus’ disciples shared in his ministry in order to continue and extend that ministry. After his resurrection, Jesus becomes not the disciples’ teacher, but their Lord.

<sup>35</sup> McLaren, *Generous Orthodoxy*, 91.



Israel by linking their chosen status as God's beloved with God's redeeming action (Deut. 7:6-8). God chose a particular people to be a treasured possession. Redemption and freedom from oppression form the foundation of this election. God intends that the People of God be free—free to live out their created design and divinely ordained purpose as treasured ones.

The Equipping Church needs a *liberation theology*—one that will set the captive people free to live out their particular function within the Body of Christ.<sup>36</sup> Christian theology, after all, is a liberation theology. God is Creator, Redeemer, and Sustainer. God declares, “You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exod. 19:4-6a). God has set believers free in order that they might serve in God’s Kingdom as priests. God’s people are liberated in order that they might be in relationship with the Living God as a holy nation, as the Body of Christ. Out of that covenant relationship, believers receive identity as children of God and that identity gives expression to a community’s life together. Christ’s disciples have been set free in order that they might participate together, within the holy nation, as God’s priests and ministers.

Many among the People of God are currently in bondage. The ordained ones, the clergy are enslaved to an understanding that ministry is *all about me*, that as CEO of the

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<sup>36</sup> For a discussion of liberation theologies, please refer to the works of James H. Cone, e.g. *A Black Theology of Liberation* (New York: Orbis Books, Maryknoll), 1992; Gustavo Gutierrez, *A Theology of Liberation* (New York: Orbis Books, Maryknoll), 1973; Robert McAfee Brown, *Liberation Theology, An Introductory Guide* (Louisville, KY: Westminster/John Knox Press), 1993. Related to liberation theologies are the works of feminist and womanist scholars.

organization they are not only in charge, but fully responsible for carrying out the work of ministry. The non-ordained ones, those commonly referred to as laity are enslaved to an understanding that the ministry belongs to the clergy and that they are “just” volunteers whose sole purpose is to help the clergy carry out their responsibilities and tasks.

In the preface to the 1970 edition, reprinted in the twentieth anniversary edition of *A Black Theology of Liberation*, James H. Cone states,

It is my contention that Christianity is essentially a religion of liberation. The function of theology is that of analyzing the meaning of that liberation for the oppressed so they can know that their struggle for political, social, and economic justice is consistent with the gospel of Jesus Christ . . . *In a society where persons are oppressed because they are black, Christian theology must become black theology*, a theology that is unreservedly identified with the goals of the oppressed and seeks to interpret the divine character of their struggle for liberation (emphasis added).<sup>37</sup>

In many churches, laypersons are oppressed because they are not clergy, and consequently are not valued as gifted ministers. The clergy are also victims of oppression, however, as they are often treated as *hired hands*, at the employ of the laity. Given these systems of oppression, Christian theology must become *priesthood theology*. In such a theology, the universal priesthood of believers is lifted up and oppressive systems of church hierarchy and professional caste structures are leveled. Cone asserts, “The resurrection-event means that God’s liberating work is not only for the house of Israel but for all who are enslaved by principalities and powers.”<sup>38</sup> Cone locates the discipline of theology in the heart of Christ’s liberating work. The relevance of such a

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<sup>37</sup> James H. Cone, *A Black Theology of Liberation* (Maryknoll, New York: Orbis Books, 1992), v.

<sup>38</sup> *Ibid.*, 3.

discipline is only to be found in its life-giving word. “The task of Christian theology, then, is to analyze the meaning of hope in God in such a way that the oppressed community of a given society will risk all for earthly freedom, a freedom made possible in the resurrection of Jesus. The language of theology challenges societal structures because it is inseparable from the suffering community.”<sup>39</sup> The heart of a liberation theology of the royal priesthood would reside in the very establishment of the Body of Christ by the Redeemer’s work on the Cross. Such a theology would celebrate the beauty and diversity of gifts within a unified and harmoniously functioning body.

The powerful Exodus metaphor of the Hebrew Scriptures provides a foundation for God’s transforming work in the lives of God’s followers. An *exodus*, a transformational experience, involves a leaving behind (death), a wilderness experience (in between state/burial), and entrance into the Promised Land (resurrection). When church leaders have the courage to become liberators, they leave behind the old paradigm of institutionalized church, in which the clergy is responsible for the work of ministry and the laity merely observe or assist. Then they enter into the wilderness, in which a new way of being the church is embodied. The wilderness is a time of great turmoil, change, and *angst* as a congregation wrestles with what it means to be an Equipping Church. The wilderness period involves a re-envisioning of corporate identity and a willingness to experience congregational transformation. In the wilderness, leaders trust in God’s presence as pillar of cloud by day and pillar of fire by night. Finally, they enter the Promised Land when individuals and the entire congregational system experiences

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<sup>39</sup> Ibid., 4.

transformation through the leading and refining of the Holy Spirit and the Body of Christ becomes more fully incarnate.

### **Historical Foundation<sup>40</sup>**

#### **The Place of the Laity in Christian History**

The expansion of the Christian faith and the birth of the church in the first centuries happened mainly through the unrecorded witness of the ordinary people—the laity. The book of Acts, while not technically an historical account, does paint a picture of the broad scope of lay leadership through the work of the apostles, house church leaders, missionaries, evangelists, and other everyday followers of Christ who spread the gospel throughout the known world by the power of the Holy Spirit. By the late first century, bishops (*episkopoi*) and deacons (*diakonoi*) had developed as church officials (1 Tim. 3:1-13). Scripture also highlights the role of elders (*presbuteroi*) in the ordering of the early church (1 Tim. 5:17; Acts 11:30; 14:23; 15:2, 4, 6, 22, 23; 16:4; 21:18). Ministry was fluid and flexible in this early period, with some fixed forms or church offices emerging toward the end of the period. The church of these early years was a growing movement characterized by closely-knit bodies scattered throughout the Roman Empire. As such, the laity enjoyed an important role in its organization and liturgy.

In the first three centuries, prominent theological thinkers made a tremendous impact on the theological and ecclesiological foundations of the emerging church. Many historians conclude that the monarchic episcopate was established with Ignatius of

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<sup>40</sup> Much of the Historical Foundations section was informed by: Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: Westminster Press, 1958).

Antioch (c. 50—c. 110). Ignatius was apparently the chief ruler of the church in Antioch, even though he refers to his fellow presbyters in his letters. The three distinct ministries of bishops, presbyters, and deacons replaced apostles, prophets, and teachers as the key leadership roles in the church. It is not clear, however, whether this three-fold order had a hierarchical form. By the third century, a clear distinction seemed to exist between the ordained and non-ordained ministries, although ordination was not yet an empowerment to the functions of office, but rather a public recognition of the presence of the Holy Spirit in the ordained person.<sup>41</sup>

Before his conversion, Cyprian was a lawyer and member of the wealthy ruling class in Carthage. With Cyprian began the gradual sacralization of the ministry. Tertullian had already used the word *sacerdos* (priest) to refer to the bishop, and Cyprian adopted the term.<sup>42</sup> Cyprian widened the gap between clergy and laity when he set forth the divine institution of the episcopacy.<sup>43</sup> The bishop was revered as the *high priest* of God. Cyprian modeled his church order on the civil order of the rulers of the city of Carthage. In this way, the presbyters were akin to the Roman senators, who ruled on the bench.<sup>44</sup> Cyprian and Tertullian seem to have shared the view that laypersons could celebrate the sacraments of Eucharist and Baptism in the absence of a member of the

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<sup>41</sup> William J. Rademacher, *Lay Ministry: A Theological, Spiritual, and Pastoral Handbook* (New York: The Crossroad Publishing Company, 1997), 51-52.

<sup>42</sup> *Ibid.*, 56.

<sup>43</sup> Howard Grimes, *The Rebirth of the Laity* (New York: Abingdon Press, 1962), 42-46.

<sup>44</sup> Rademacher, *Lay Ministry*, 57.

episcopacy. Cyprian considered the royal priesthood to be “an inheritance from the apostles and a succession to the Levitic Priesthood.”<sup>45</sup>

Other early thinkers supported the growing distinction between the various orders and responsibilities in the church. Clement and others differentiated between four orders in the conduct of worship: the “high priest” (bishops), the priests (elders), the Levites (deacons), and the laity. During the third century, minor orders were established that built up the hierarchy of gradations within the clerical caste. Ignatius maintained that the church did not exist without bishops, who were the overseers of local congregations, and the presbyters, who were the officers of a local congregation, and the deacons. He further asserted that the bishop, or someone he authorized, must celebrate the Eucharist, and must authorize baptisms and love feasts. Behind Ignatius’ concern over the ordering of the church was his desire to keep the church free from heresy. Irenaeus worked for a balanced view of the positions of the offices of the church with the role of the laity. He argued for apostolic succession of the bishops, but also viewed all disciples of the Lord as Levites and priests.

By the time Christianity was established as the official religion of the Roman Empire in the fourth century following the conversion of Constantine, the line of separation between clergy and laity was clearly demarcated. Not much remained of the royal priesthood shared by all members of the People of God in the first three centuries of the church. Under Constantine, bishops were appointed as civil magistrates—official members of the imperial hierarchy. While the people had a voice in the election of their bishops under Cyprian, Constantine began appointing bishops without any consultation

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<sup>45</sup> Ibid., 58.

of the people. In this union of empire and priesthood, Constantine not only acknowledged the existence of a clerical caste, he supported it.<sup>46</sup> John Chrysostom placed the ordained office well above human competence or worthiness. He maintained that to preside over the church and care for the people's souls was such an exalted responsibility that all women and the majority of men failed to qualify. In his view, priests must be pure as angels, and indeed, they possessed an authority not even afforded to angels. He went so far as to say that in baptizing, priests did not merely pronounce the removal of spiritual uncleanness, but they actually took it away.<sup>47</sup>

During the medieval period, the Roman Catholic Church became even more fixed in its institutional structure. Ministry was associated with ordained leadership, and the church took on a hierarchical, sacerdotal, and clerical nature. The rigid hierarchy developed with the embellishment of the second and third centuries' threefold offices of bishop, presbyter, and deacon. Most of the modern papacy, with its hierarchical authority and centralized ecclesiology, began with Gregory VII. Gregory canonized Roman law, which gave primacy to the pastoral office and removed the voice of the baptized faithful from the governing process of the church. Under Cyprian, authority had resided in the local church; under Gregory, authority was centralized in the church in Rome.<sup>48</sup> The Gregorian reforms were blessed and institutionalized at the Lateran Councils of 1123 and 1138.

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<sup>46</sup> Ibid., 60.

<sup>47</sup> E. Glenn Hinson, *The Early Church: Origins to the Dawn of the Middle Ages* (Nashville: Abingdon Press, 1996), 252.

<sup>48</sup> Ibid., 71.

As the church gained power equal to, and often exceeding, that of the state, these esteemed offices became a seedbed of corruption. Power and dominance over people's lives bred a theology that claimed Christ had given the church the right to dispense grace. Those in the church hierarchy became the dispensers or withholders of grace. Priests, as the exclusive celebrants of the Lord's Supper, assumed a sacerdotal function. The Mass was a reenactment of Christ's sacrifice upon the altar, and the bishops or priests were the consecrated celebrants. This elevation of the priest's role led to a widening gap between the people and the clergy. Two broad castes of people emerged: clergy and laity (nobility and common). Ordination was viewed as a kind of second baptism that elevated the clergy into a superior stratum of Christian achievement.

The feudalistic society during the Middle Ages contributed to the qualitative gap between the clergy and governance authority of the church, on one hand, and the laity, on the other. Most laity were illiterate, and the church's historical knowledge of them is dependent upon what their clerical contemporaries chose to write. The medieval church assumed that laity and clergy were completely different in status and function and should be kept apart. The view of the utter separateness or sacredness of the clergy was well-established. Common people during this period saw themselves as subjects of the ruling powers. Grassroots leadership was unimaginable, and without lay leadership and a sense of personal responsibility, a rethinking of the relationship between clergy and laity was impossible.<sup>49</sup> Although local lay uprisings against the clergy did happen, they seldom mustered any sort of collective power. The striking division between clergy and laity parallels that of the gap between king and peasants in medieval life.

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<sup>49</sup> Grimes, *Rebirth*, 47-48.



The Reformation cannot be understood primarily as a social movement, but neither can it be understood completely apart from the social situation of the time. The establishment of the universities and the spread of learning and literacy, the growth of humanism, the resurgence of the arts, the increasing development of world trade and the dawn of early capitalism, and the institution of democratic principles in government, all play a role in plowing the field and creating fertile soil for the Reformation seeds that Martin Luther planted.

The Reformation, spurred on by Luther, proclaimed the primacy of the royal priesthood and denied the sacramentality of Holy Orders. The modern mind, and to a certain extent, the postmodern mind, tend to compartmentalize things of religion and the church into the realm of the clergy and theologians, while the concerns of the laity fall primarily in the political and social sectors. In the sixteenth century, however, religion, politics, and societal culture and norms were all intricately interwoven. Greg Ogden and others have explained that the Reformers' definition of the *true church* led to a continued elevation of the status of the ordained minister. A *true church* is one in which the Word of God is rightly proclaimed, and the Sacraments are rightly administered. As Protestantism developed, the ordained clergy became those who had responsibility to preserve doctrine and to order the church's sacramental life. Ministry came to be understood as "the ministry of Word and Sacrament." The work of the church, then, is still defined by the ordained leaders. Ogden boldly argues, "The Reformation was never fully able to realize the fullness of the priesthood of all believers because it attempted to wed this organismic doctrine to an institutional definition of the church."<sup>50</sup>

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<sup>50</sup> Ogden, *New Reformation*, 52.

Reacting against the Reformers' teachings, the Council of Trent, which ended in 1563, reshaped the ministry of the Roman Catholic Church in a variety of ways. The Council defined an ontologically sacerdotal character to priest and priesthood that further widened the gap between priest and laity. This teaching emphasized *being* in the state of the priesthood over the *doing* of the ministry. Trent reinforced the church's theological understanding regarding the power of the priest to consecrate the bread and wine in the Eucharist. The Council also set up seminaries to train young men for the priesthood.

During the Reformation period, radical groups emerged who believed that the mainline Reformers had not gone far enough. These groups insisted on a new practical and theological understanding of the laity and the implementation of these ideals in the life of the church. In keeping with Luther's beliefs, the laity were not a lesser order than the clergy, but rather were as much responsible for the faith and ministry as they were in the early church. In these smaller Christian communities, there were not identified clergy and laity, only believers, although they appointed officers who exercised special functions.<sup>51</sup> The Society of Friends, or Quakers, has maintained the character of these early radical reformation groups.

The Anabaptists were another Reformation movement that held a strong theology of the priesthood of all believers. According to Franklin H. Littell, "It has sometimes wrongly been said that the Anabaptists, Baptists, Quakers, Mennonites, Brethren and like groups have no true doctrine of ordination and frequently no clergy at all. A more

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<sup>51</sup> Grimes, *Rebirth*, 53-54.

perceptive over-simplification would be to say *not that they have no clergy but that they have no laity.*”<sup>52</sup>

Reformed church order and governance has strong roots in Zurich, Switzerland under the influence of Ulrich Zwingli. Church government was conceived as a union of church and state. Ecclesiastical power was derived from the state, which allowed for the dissemination of church teaching and preservation of societal order. State, city, and ecclesiastical government were intricately intertwined.

The great reformer, John Calvin, is a conspicuous example of a layman who was a self-made theologian. Calvin, a student of the humanities and law, and a lawyer by vocation, became a teacher of theology, and a member of the clergy under compulsion. He assumed the office *after* the publication of his *Institutes of the Christian Religion*. In Geneva, Calvin adopted and further refined the governance model of Zwingli. Calvin identified in Scripture four ecclesiastical offices: “There are four orders of offices that our Lord instituted for the government of his church: first the pastors, then the teachers, after them the elders, and fourthly the deacons. Therefore if one would have the church well ordered and maintained in its entirety, we must observe that form of rule.”<sup>53</sup>

In the Anglo-Saxon countries, conflict arose between the free or dissenter churches and the “established” church, whether Anglican or Presbyterian. The “established church” ethos maintained the unity of church and nation. The Free Churches embodied the ideal of the “gathered community” in which the laity was the essential part. This “dissenting independist” movement, resulting in the establishment of the Free

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<sup>52</sup> Littell, Neil and Weber, eds., *Layman in Christian History*, 263.

<sup>53</sup> Ibid., 54, (quoting Calvin’s *Ecclesiastical Ordinance*).

Churches, was mainly the work of the laity. These churches became the forerunners of the modern period in Western history. In these circles, the seeds of the democratic way of life were sown.

Across the sweep of the seventeenth, eighteenth, and nineteenth centuries, noteworthy lay-led initiatives dot the church history landscape. The Quaker Movement, the Modern Missionary Movement, the “Great Awakening” in America, the Wesleyan revival in England, Pietism as a regenerative movement throughout Europe, the Student Volunteer Movement, the development of the Y.M.C.A. and Y.W.C.A. and the World Student Christian Federation have all greatly contributed to the shape of Western Christianity. All of these landmark developments were the result of the shared efforts between clergy and lay Christians.

The Ecumenical Movement of the twentieth century recovered a focus on the ministry of all Christians. The first Assembly of the World Council of Churches (WCC) in 1948 gave special attention to the issue of lay ministry under a special sub-committee, and at the second Assembly in 1954, the WCC voted to create “The Department of the Laity” as part of its structure.

In the Roman Catholic Church, Vatican II (1962-65) emphasized the baptismal mission of the whole People of God. Under Pope John XXIII’s leadership, the Council proclaimed that the laity, by virtue of their baptism, shared in the priestly, prophetic, and kingly mission of Jesus Christ. No longer did the people need special permission to share in the church’s mission. Baptism once again became the foundation for Christian vocation, discipleship, and ministry.<sup>54</sup>

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<sup>54</sup> Rademacher, *Lay Ministry*, 78-79.

## History of the Equipping Church

The twentieth century witnessed resurgence in the emphasis, both theologically and practically, on the Equipping Church. This emphasis took on the character of a movement, due to the increase in publications devoted to spiritual gifts, lay ministry initiatives, the role of pastors as equippers of the saints and the development of organizations devoted to teaching and training church leaders about equipping ministry. This trend emphasized a return to the biblical understanding of the church as the Body of Christ, as the People of God, as royal priesthood. The movement gained tremendous momentum due to the volume of publications printed during this period, and the national prominence of noted authors and speakers whose passion and competency center on equipping.

As noted above, Vatican II triggered a lay renewal movement within the Roman Catholic Church in the 1960s. During that same decade, the Quaker philosopher Elton Trueblood contributed significantly to the equipping movement through his influential writings. His book *The Company of the Committed* is one such work. In the 1970s, the church (Protestant and Catholic) emphasized spiritual gifts, teaching clergy and laity the biblical foundations for giftedness and developing inventories and instruments for assessing persons' spiritual gifts. C. Peter Wagner was one of the published authorities on spiritual giftedness. His text, *Your Spiritual Gifts Can Help Your Church Grow* was originally published in 1979, revised, and reprinted in 1994. Elizabeth O'Connor was a staff member of The Church of the Saviour in Washington, D.C. in the 1970s. She was an influential voice and advocate for the ministry of the laity. Her book, *The Eighth Day of*

*Creation: Gifts and Creativity*<sup>55</sup> continues to inform and educate the church about the role of the laity. Ray Stedman's book *Body Life*<sup>56</sup> served as a blueprint for the spiritual revolution in the 1970s. Stedman was a pastor-scholar devoted to equipping the church to live an authentic faith, practice biblical *koinonia* and to celebrate and release the diverse gifts of the Body of Christ. The 1980s marked a decade in which the church turned its attention to marketplace ministry, recognizing that the baptized faithful are called to participate in the Kingdom of God beyond the walls of their local churches. Volunteer management became a discipline, not only in the church, but also in other non-profit service organizations. Marlene Wilson was an influential voice in the volunteer movement. Her book, *Effective Management of Volunteer Programs*, Published by Volunteer Management Associates in 1970, was among the first of many publications that she contributed to the discussion and practice of volunteer management. The small group movement gained momentum in churches during this period, as well.

The theological emphasis on the Equipping Church during the 1950s through 1980s reached a point of practical urgency in the 1990s. During this period, some influential practitioners made important catalytic contributions to the literature. One of these scholar/practitioners was Greg Ogden. Ogden served as a pastor and faculty member at Fuller Theological Seminary. His text *The New Reformation: Returning the Ministry to the People of God* was an important contribution to both the academy and the church because it was theologically grounded and practically urgent. At that same time, a lay woman, Sue Mallory, was one of the pioneers who filled a staff position of Director

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<sup>55</sup> Elizabeth O'Connor, *Eighth Day of Creation: Gifts and Creativity* (Waco, TX: Word Books, 1971).

<sup>56</sup> Ray Stedman, *Body Life* (Grand Rapids, MI: Discovery House Publishers, 1972).

of Lay Ministries in a local congregation. Through her ministry, Mallory began to develop a model for lay ministry that ultimately led to two key publications: *The Equipping Church: Serving Together to Transform Lives* and *The Equipping Church Guidebook*, co-authored with Brad Smith. Mallory and Smith went on to be part of the founding team for Leadership Training Network (LTN), a partner with Leadership Network. Founded in 1995, LTN provided research, resources, consulting, and training to help congregations become Equipping Churches. The resources and publications of LTN were purchased by Group Publishing's Church Volunteer Central Association in 2005. The late 1990s and early 2000s have marked a dramatic increase in publications, training events, organizations and consulting practices devoted to the Equipping Church, and the formation of Equipping Churches who in turn serve as teaching and training sites for other congregations. The persons and organizations noted here are but a few examples among many.

A survey of Christian history reveals the striking truth that equality between the laity and the clergy exists whenever and wherever Christianity takes on the character of a *movement*. As Christianity was institutionalized from the third century forward, the gap between the laity and the clergy broadened. Today, *clerocentrism* is deeply rooted in institutional churches, while churches that embrace paradigm shifts toward a recovery of the early church ethos tend to embody a theology of the royal priesthood.

### **Self-Awareness and Leadership**

Self-awareness is an aspect of personhood, the study of which spans multiple disciplines including behavioral sciences such as psychology and sociology, religious

studies, and leadership studies. Self-awareness refers to one's self-understanding, or the extent to which a person knows oneself. This self-knowledge encompasses awareness of personal character attributes; personality type; giftedness; knowledge, skills, and aptitudes; values and beliefs; worldview; preferences; operative assumptions—everything that makes a self unique. Growth in self-awareness enables a person to live more fully her/his full potential, to be more authentic in relationships, to exhibit congruence between identity and behavior, and to just simply *be oneself* with greater satisfaction and freedom.

This research project sought to demonstrate that self-awareness is a critical foundation for Equipping Leadership. A leader can best direct others to discover their gifts when she/he discovers and lives out personal giftedness. A leader more authentically calls others into ministry when she/he is clear about the specifics of her/his own call from God. A leader shares ministry more fully when she/he is confident of personal identity, purpose, and leadership. Equipping leadership flows out of self-awareness and the journey of personal transformation. As one discovers and releases potential in self one can begin to release potential in others.

The Johari Window<sup>57</sup> is a metaphorical tool created in the 1950s by two researchers, Joseph Luft and Harry Ingham, at The University of California. They created this tool to help people better understand their interpersonal communication and relationships (Figure 1). Areas of one's life, personality, attributes, behavior, attitudes, or characteristics can be imagined to fall in one of the quadrants of the "window." Aspects falling in the *façade* quadrant are known by the individual, but not by anyone else. The individual chooses whether to disclose this information. Contained in the *blind spot*

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<sup>57</sup> This concept is widely known and information about it is readily available through a variety of print media and via the Internet.



quadrant are aspects which are known or perceived by others, but about which the individual is unaware. Others decide whether to inform the individual about these “blind spots.” The *arena* quadrant contains those aspects about which both the individual and others are aware and freely share. Finally, in the *unknown* quadrant fall aspects of one’s life about which neither the individual nor others are consciously aware. As one grows in self-awareness and transparency to others, the *arena* quadrant expands and the other three quadrants diminish in a corresponding manner. The underlying assumption of this project is that as one’s *arena* of awareness grows larger, one will more readily apprehend and embody the key competencies of Equipping Leadership.

### Johari Window

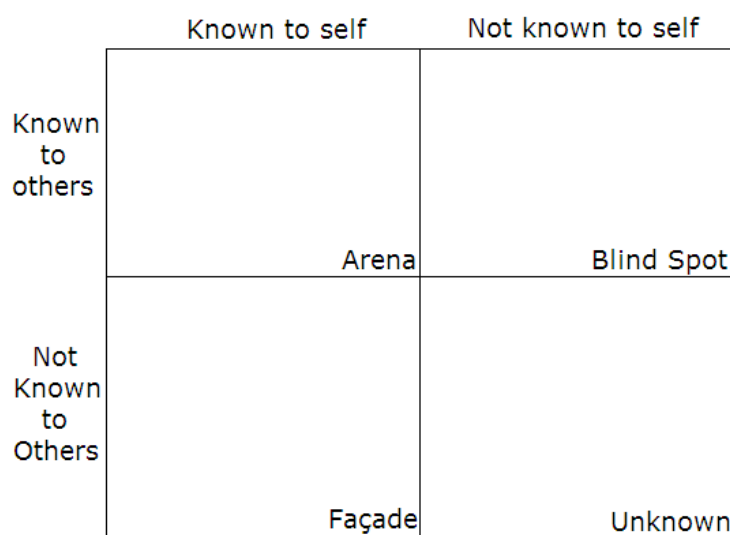


Figure 1. The Johari Window<sup>58</sup>.

Research conducted by the Center for Creative Leadership (CCL) has demonstrated the connection between self-awareness and leadership. Based on this research, CCL faculty developed a tool, *Levels of Task Mastery*, which is widely used in

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<sup>58</sup> This image was taken from the following Internet site: *Wikipedia*, [http://en.wikipedia.org/wiki/Image:Johari\\_Window.PNG#file](http://en.wikipedia.org/wiki/Image:Johari_Window.PNG#file). This Internet website was accessible on October 11, 2006, 2:06PM.

their training and consulting with clients (Figure 2). Before a leader is able to master skills and tasks, she must gain self-awareness. Critical awareness and knowledge is foundational. During this initial phase, a person gains powerful new perspectives on self, including a better understanding of the impact of her behavior on others and the impact of others' behavior on herself. The leader also gains knowledge necessary to apprehend new skills. During the guided application phase, the leader receives coaching and feedback on performance effectiveness from a mentor or coach. From there, the leader moves on to independent application. She practices new behaviors and uses knowledge gained in the work setting, relying on evaluation and feedback to determine progress toward goals. Finally, the leader reaches skilled performance. At this point, the acquired skills and behaviors are part of her everyday leadership repertoire. The leader seeks ongoing feedback to ensure that new behaviors are creating desired outcomes. The progression demonstrated in the *Levels of Task Mastery* is reminiscent of Ogden's theology of discipleship (footnote 34).

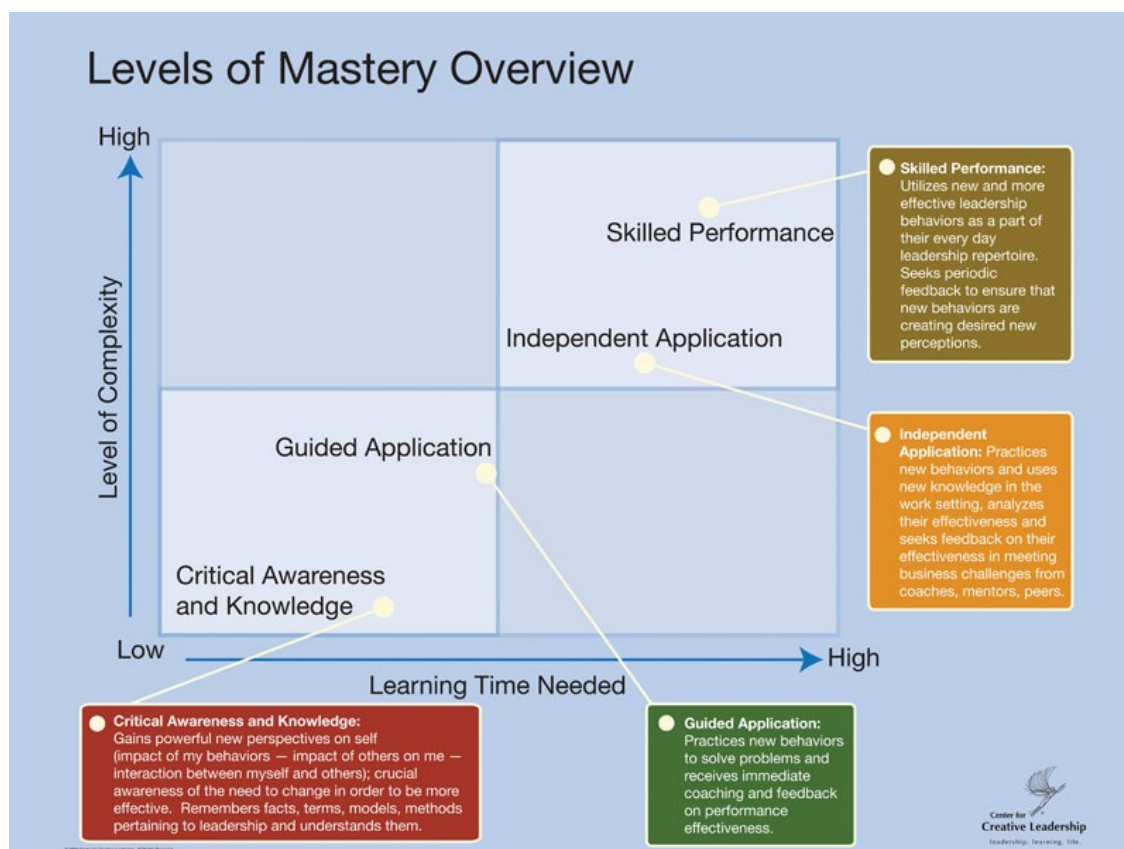


Figure 2. Levels of Mastery Overview. Reprinted by permission.  
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The CCL research clearly demonstrates the foundational relationship between self-awareness and leadership practice.

Much of CCL's research has focused on discovering which leadership aspects or traits are developmental. Some characteristics, such as IQ and certain aspects of personality are innate, and thus remain stable over time. Other leadership traits can be cultivated and developed. Based on CCL research, McCauley, Moxley, and Van Velsor identify the following capacities as essential to leadership development: self-awareness; self-confidence; ability to take a broad, systemic view; ability to work effectively in

social systems; ability to think creatively; ability to learn from experience.<sup>59</sup> The editors note, “A key aspect of understanding self is awareness of personal strengths and weaknesses. . . But self-awareness also means people must understand why they are the way they are—what traits, learned preferences, experiences, or situational factors have shaped their profile of strengths and weaknesses—and understand the impact of their strengths and weaknesses on others. . . This broad self-awareness helps leaders understand how they can best carry out their roles and responsibilities, how they can contribute to the group, and what personal shortcomings they need to guard against in working with others.”<sup>60</sup> CCL researcher Patricia J. Ohlott underscores the critical necessity of self-awareness in leadership. She asserts, “The most effective leaders are self-aware, while a lack of self-awareness is strongly related to [job] derailment.”<sup>61</sup>

Daniel Goleman’s research in behavioral and brain sciences led to his development of a theory around *emotional intelligence*.<sup>62</sup> His work informs leadership development in businesses, corporations, higher education, and other organizations. Equated with maturity and wisdom, emotional intelligence (EQ) refers to one’s mastery of self and the development of healthy inter-personal relationships. Often IQ and/or technical expertise are considered the leading determinants of success in organizational management and leadership. Goleman argues that our IQ-idolizing view of intelligence is far too narrow. Instead, he makes the case that EQ is the strongest indicator of human

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<sup>59</sup> Cynthia D. McCauley, Russ S. Moxley, and Ellen Van Velsor, eds., *The Center for Creative Leadership Handbook of Leadership Development* (San Francisco: Jossey-Bass, 1998), 18.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid., 141.

<sup>62</sup> Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York: Bantam Books, 1995).

success. He defines emotional intelligence in terms of self-awareness, altruism, personal motivation, empathy, and the ability to love and be loved by friends, partners, and family members. Goleman argues that people who possess high emotional intelligence are more likely to succeed in work as well as in play, building flourishing careers and lasting, meaningful relationships.

One's emotional intelligence determines the potential for learning the practical skills that are based on its five primary elements. Table 1 depicts the relationship between the five dimensions of emotional intelligence and the twenty-five emotional competencies. The table provides a summary adaptation of Goleman's presentation.<sup>63</sup>

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<sup>63</sup> Daniel Goleman, *Working with Emotional Intelligence* (New York: Bantam Books, 1998), 26-27.

Table 1. The Emotional Competence Framework.

Personal Competence (These competencies determine self-management)	Social Competence (These competencies determine how we handle relationships)
<b>Self-awareness:</b> (knowing one's internal states, preferences, resources, and intuitions) Emotional awareness Accurate self-assessment Self-confidence	<b>Empathy:</b> (awareness of others' feelings, needs, and concerns) Understanding others Developing others Service orientation Leveraging diversity Political awareness
<b>Self-regulation:</b> (managing one's internal states, impulses, and resources) Self-control Trustworthiness Conscientiousness Adaptability Innovation	<b>Social Skills:</b> (adeptness at inducing desirable responses in others) Influence Communication Conflict management Leadership Change catalyst Building bonds Collaboration and cooperation Team capabilities
<b>Motivation:</b> (emotional tendencies that guide or facilitate reaching goals) Achievement drive Commitment Initiative Optimism	

For the sake of this doctoral project, Goleman's work helps to establish the link between self-awareness and leadership and provides foundational justification for the seven self-awareness foci delimited in the doctoral project itself.

According to Goleman, self-awareness is a vital foundation for three emotional competencies: emotional awareness, accurate self-assessment, and self-confidence. He defines *emotional awareness* as "the recognition of how our emotions affect our performance, and the ability to use our values to guide decision-making;" *accurate self-*

*assessment* as “a candid sense of our personal strengths and limits, a clear vision of where we need to improve, and the ability to learn from experience;” and *self-confidence* as “the courage that comes from certainty about our capabilities, values, and goals.”<sup>64</sup> Self-awareness involves, not only an awareness of feelings, but also an ability to sense whether one’s work life, health, and family concerns are in balance, as well as the ability to align work with personal values and goals. Goleman asserts, “Self-awareness offers a sure rudder for keeping our career decisions in harmony with our deepest values.”<sup>65</sup> Quoting Joe Jaworski, a Royal Dutch/Shell executive, Goleman establishes the clear link between self-awareness and leadership. “Before you can lead others, before you can help others, you have to discover yourself . . . if you want the kind of performance that leads to truly exceptional results, you have to be willing to embark on a journey that leads to an alignment between an individual’s personal values and aspirations and the values and aspirations of the company.”<sup>66</sup> This transformational journey is just as necessary in ministry as it is in corporate leadership—perhaps even more critical.

Addressing church leaders, Reggie McNeal declares, “The single most important piece of information a leader possesses is self-awareness.”<sup>67</sup> One component of self-awareness involves understanding one’s personal strengths, aptitudes, talents, and abilities. Leaders who know their strengths match themselves appropriately to ministry opportunities that will allow them to thrive, and achieve synergy with their context. “Without this clear grasp,” McNeal writes, “leaders dishonor their design and can end up

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<sup>64</sup> Ibid., 54.

<sup>65</sup> Ibid., 59.

<sup>66</sup> Ibid., 63.

<sup>67</sup> Reggie McNeal, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders* (San Francisco: Jossey-Bass, 2006), 10.

working outside their strengths, whether out of ignorance or from an inflated ego that craves talent that didn't come from God." Continuing, he affirms the link between this crucial self-knowledge and equipping leadership. "These leaders even become a liability by underperforming and by keeping other people from operating out of their God-given strengths."<sup>68</sup> Paradoxically, "the more self-aware leaders become, the greater their capacity to respect other people for who they are."<sup>69</sup>

The leader's journey must be marked by a progression in self-awareness. McNeal maintains that self-awareness is "the capstone of the leader's journey." He reflects, "At the end of the road, great leaders are intimately acquainted with themselves. What's more, they are at home with themselves. This stands in sharp contrast to the legion of leaders who are attempting their assignment with nobody home."<sup>70</sup>

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<sup>68</sup> Ibid., 27.

<sup>69</sup> Ibid., 28.

<sup>70</sup> Ibid., 11.



## CHAPTER FOUR

### METHODOLOGY

#### Background

##### Project Problem Statement

Many Christian leaders have an intellectual understanding of their biblical call to be equippers of the saints. This *head knowledge* is often not translated into a *lived* theology of equipping and authentic disciple-making (embodiment). Too often discipleship is limited to Christian education. Churches have well-educated laity, who know their Bible and church doctrine, but often lack the motivation to put their faith into action. Consequently, the church becomes mired in an institutional model of ministry in which the paid clergy perform the bulk of the ministry, while the people sit passively in the pews or merely assist the clergy in works of service.<sup>1</sup> An artificial hierarchy, or caste system, exists in the church, with the “professional ministers” elevated to a superior

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<sup>1</sup> Davida Foy Crabtree’s book, *The Empowering Church: How One Congregation Supports Lay People’s Ministries in the World* (Herndon, VA: The Alban Institute, 1989), chronicles one congregation’s intentional movement beyond institutional entrapment toward releasing and empowering the laity for ministry in their workplaces, neighborhoods, and in the world. Crabtree, an ordained United Church of Christ minister, is one author among many to critique the church’s institutionalism. Crabtree and the leaders in her congregation realized that their organizational structures and functionalities focused primarily on the corporate life of the church, both local and denominational, not on empowering members for ministry. Together they discovered that the biblical message of Christian discipleship could only be embodied if they envisioned a new way of being church. Crabtree and her congregation developed a comprehensive programmatic and structural overhaul designed to nurture persons in their faith and ministry and strengthen the church for its mission and ministry. This text originated as her Doctor of Ministry dissertation at Hartford Seminary. It is a helpful guide that outlines this congregation’s culture shift step-by-step over a four-year period.

status than the laity. When a church becomes institutionalized, it takes on the character of an *organization*, rather than that of a living *organism*—the Body of Christ. Within the Body of Christ, all God’s people are part of the royal priesthood; all God’s people are *ministers* (1 Pet. 2: 9, 10). Davida Foy Crabtree is one clergy-person who made intentional strides toward overcoming institutionalism. As she initiated changes in her congregation to more fully incarnate the biblical message of discipling and releasing God’s people, Crabtree observed,

As these programmatic dimensions were carried out, it became apparent that there were major issues facing all Christian churches that were being addressed here. In particular, there is a disjuncture between the stated purpose of the Christian church and the way it is organized locally. Form does not follow function. The church exists for mission, for the sake of the world. Yet it is organized to build itself up as an institution. It draws people to itself, but fails to send them back out. It blesses the work its members do within the institution, but pays no attention to the work they do “outside” the church.<sup>2</sup>

Given their intellectual understanding of the biblical call to equipping, many clergy and other leaders devour the equipping literature, attend conferences and training events on equipping ministry, and research the practices of identified equipping churches. Yet, most leaders still follow established patterns and models of institutional or organizational ministry. For many other leaders, the institutional model is all they know; they feel trapped in a clergy-driven system, but lack awareness of other models of ministry. A barrier must be overcome. How do leaders begin to make the shift toward Equipping Leadership? How do they begin to live into their biblical call from Ephesians 4:12?

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<sup>2</sup> Ibid., xii.

The researcher's foundational assumption for this project was that self-awareness is the Tipping Point<sup>3</sup> for many leaders in making the shift to Equipping Leadership. Answering the call to Equipping Leadership is fundamentally a matter of the *head* connecting to the *heart*. A leader cannot authentically direct others to discover their gifts until she/he discovers and lives out personal giftedness. A leader cannot call others into ministry until she/he is clear about the specifics of her/his own call from God. A leader cannot share ministry unless she/he is confident of personal identity, purpose, and leadership. Equipping Leadership flows out of self-awareness and the journey of personal transformation. Only as one discovers and releases potential in self can one begin to release potential in others.

For this project, an Equipping Leader is simply defined as one who values people-development—facilitating spiritual formation and discipleship in others and helping them to live their God-given gifts and potential—above program-development. When a leader's focus is growing and developing the organization and its programs, people are often used as resources, or the means to the end goal of growing the church. For an Equipping Leader, the ultimate aim is growing and developing people, using the organization and its resources to accomplish this higher call.

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<sup>3</sup> Malcolm Gladwell uses the term *tipping point* to define a critical moment when an idea, trend, or social behavior crosses a boundary, *tips*, and spreads rapidly. He employs the metaphor of an epidemic to describe radical change in communities of people. Gladwell identifies three characteristics of an epidemic: contagiousness, the fact that little causes can have big effects, and that change happens not gradually but at one dramatic moment. He understands the third characteristic to be the most important because it is foundational for the first two and illuminates the reasons behind major societal change. The dramatic, threshold moment in an epidemic is the *tipping point*. Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (New York: Little, Brown and Company, 2002).

An Equipping Leader embodies four key competencies: Serving, Facilitating, Developing Teams, and Coaching.<sup>4</sup> Serving focuses on the development, care and support of another person. Serving is recognized as *authentic humility and supportive leadership which always places others first*. Facilitation involves *engaging, shaping, and releasing potential in another person or group of people*. A team-developer seeks to collaborate with (willingly sharing resources, knowledge and gifts) and empower (sharing authority, power and responsibility) passionate, gifted, and called people. Developing Teams is defined as *partnering with passionate, gifted, and called people to accomplish exponential tasks*. Coaching focuses on creating an environment to effectively engage, equip, and esteem others so that they can achieve success and significance. A coach is a catalyst along the journey of discovery and purpose for the individual and the team.<sup>5</sup> Within these competencies, Equipping Leaders demonstrate a vast array of behaviors and skills as they develop other people for ministry service. The researcher, in collaboration with Chris Hardy, has intentionally delimited the four key competencies listed above for the purpose of this doctoral work. The researchers recognize that these are four broad proficiencies among many that Equipping Leaders demonstrate.

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<sup>4</sup> The researcher acknowledges these key equipping competencies in collaboration with Chris Hardy. Research by Leadership Training Network, The Willow Creek Network, Group Publishing, and others has demonstrated that Equipping Leaders consistently exhibit these competencies through their leadership behavior.

<sup>5</sup> Chris Hardy defined these terms for the purposes of the two doctoral projects. The definitions are adapted and reprinted with permission.

## Treatment Hypothesis

The researcher's assumption for this project was that a positive correlation exists between leader self-awareness and the embodiment of Equipping Leadership competencies. In other words, as a leader gains self-awareness, she/he will more fully demonstrate equipping behaviors, including the four key proficiencies articulated above, and Equipping Leadership characteristics will become part of her/his identity. The research hypothesis was that a prescribed program of study, experience, and reflection can be effective in developing leader self-awareness. Future research that employs a longitudinal study can test a related hypothesis that leader self-awareness leads to the demonstration of equipping behaviors. Establishing a direct correlation between self-awareness and behavior is beyond the scope of this project.

## Research Methods

### **Project Design**

Four staff members of First Baptist Church, Dayton, Ohio served as the test group for the project. The test group participated in a seven-week formation experience designed to increase self-awareness in seven identified focus areas. The focus areas are:

1. Identity in Christ; 2. Unique Design, Life Purpose and Mission; 3. Identity as a Leader; 4. Holistic Life Balance and Self-Care; 5. Knowledge of the Ministry Context; 6. Synergy Between the Leader and the Context; and 7. Developing a Plan for Lifelong Learning and

Personal Transformation.<sup>6</sup> Self-awareness can be considered and researched using many different parameters. The delimiting focus areas for this project are the seven listed above. The researcher produced a participant guide containing the materials for the test group's prescribed program of study, experience, and reflection.<sup>7</sup> The formation process outlined in the guide was designed to focus the participants' energies on one of the seven self-awareness parameters each week over the seven-week period.

The researcher developed a survey instrument, *Becoming an Equipping Leader Self-awareness Assessment*.<sup>8</sup> She designed this tool to assess self-awareness according to the project's seven identified focus areas. She developed seven questions related to each of the seven focus areas for a total of forty-nine survey questions. The questions approached a given topic both positively and negatively. (For example, "God loves me unconditionally, just the way I am." And "I sometimes doubt that God loves me.") This counter-convention scoring was designed to prevent a responder bias—a responder surmising that the "correct" answer to each question was choice number one and answering accordingly. Chris Hardy designed a survey instrument, *Becoming an Equipping Leader Behaviors Assessment*.<sup>9</sup> The purpose of this tool was to assess a person's behavior relative to the project's four delimited equipping competencies. The

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<sup>6</sup> The researcher specifically and intentionally delimited the seven self-awareness foci for the purpose of this doctoral project. Self-awareness is a comprehensive and holistic phenomenon. One could study self-awareness through a myriad of lenses and from seemingly endless perspectives. In chapter two the researcher cites pertinent literature related to these seven foci and in chapter three she provides the theoretical foundation for the foci and discusses the link between self-awareness and Equipping Leadership. The researcher reflects autobiographically on these foci in chapter six.

<sup>7</sup> Appendix B.

<sup>8</sup> Appendix C.

<sup>9</sup> Appendix D. Used and reprinted with permission.

researcher chose a seven-point Likert scale<sup>10</sup> as the template for the assessment.

Each of the test group members completed the two assessments before beginning the formation experience. The pre-treatment self-awareness assessment provided baseline self-awareness data on the project participants. The pre-treatment behaviors assessment afforded an indication of the extent to which participants currently demonstrate equipping competencies in their ministry. Taken together the two preliminary assessments provided limited data for the researcher to begin to explore a possible correlation between self-awareness and the demonstration of equipping behaviors.

The researcher, in collaboration with Chris Hardy, also formed a project control group. The control group was composed of fifty identified Equipping Leaders.<sup>11</sup> This cohort served as the control group for both projects. This diverse population of leaders represents many denominational or faith traditions, service in varying sized churches or organizations, diversity of gender, age, and race, and residency throughout the United States. Persons were invited to participate in the control group based on meeting at least two of the following criteria: serving in an identified equipping ministry position (such as Director of Lay Ministries in a local congregation) for at least three years, serving in an identified equipping ministry position for less than three years plus having received intensive training in equipping ministry, or membership in a professional organization or network whose mission is related to equipping ministry or volunteer management.

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<sup>10</sup> A Likert scale (named for researcher Rensis Likert who first published its use) is the most widely used response scale in survey research. In such a questionnaire, respondents specify their level of agreement with a particular statement. Traditionally a five-point scale is used, however in consultation with a researcher at the Center for Creative Leadership (CCL) Chris Hardy learned that a seven-point scale provides greater definition and clearer rating results. CCL researchers are transitioning most of their survey instruments to represent a seven-point scale.

<sup>11</sup> The researcher maintained the control group's contact information in a Microsoft Excel spreadsheet containing names, postal address, and email address.

For the researcher's project, the control group members completed the same two assessments as the test group. The control group completed the behaviors assessment in order to validate the competencies associated with the project. The control group also responded to the self-awareness assessment in order to provide data for the researcher to explore a potential link between self-awareness and demonstration of equipping competencies and to provide direction for future research.

Following the treatment process, the researcher re-administered the self-awareness assessment to the test group at First Baptist Church in order to assess the efficacy of the formation experience and to evaluate the project hypothesis. Additionally, after the treatment process, the researcher interviewed the participants with open-ended questions so that the participants' views and insights might inform the research, allowing learning to emerge inductively.<sup>12</sup>

The researcher adopted a mixed-methods approach to the research. She analyzed the data collected from the test group and control group assessments (both pre- and post-treatment) with reference to the stated hypothesis using quantitative research methods. Using qualitative methods, the researcher analyzed the content of the verbal interviews in order to learn from the participants' experience, and additionally to explore the potential link between awareness and behaviors by asking specific questions. Triangulating the data via the control group assessments, test group assessment, and test group interviews provided a broader base to the research in question.

The researcher attempted to derive a general theory on the correlation between leader self-awareness and Equipping Leadership competencies, grounded in the

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<sup>12</sup> Appendix E contains a list of the interview questions. The complete content of all the interviews is contained on the CD (compact disc) that is included in this document.



experience and views of the participants in this study. Chapters five and six contain the data analysis and discussion related to theory generation.

## CHAPTER FIVE

### FIELD EXPERIENCE: RESULTS AND ANALYSIS

#### Project Mechanics and Data Collection

On October 25, 2006, the researcher met with the test group at First Baptist Church, Dayton, Ohio. Each participant completed the Participant Information Sheet<sup>1</sup> and returned it to the researcher. Each person also signed the Confidentiality Waiver Form.<sup>2</sup> The researcher returned a photocopy of the signed waiver to each participant along with a copy of the completed information sheet. She described the doctoral project and the formation experience and answered participants' questions. The researcher provided each person with a participant's guide,<sup>3</sup> her business card with contact information, a blank spiral notebook for use as a learning/reflection journal, a copy of *The Path*,<sup>4</sup> five copies of the Parish Profile Inventory resource,<sup>5</sup> and a copy of the *Uniquely You in Christ* resource.<sup>6</sup> Each participant received a copy of the self-awareness assessment and the behaviors assessment. Due to time constraints at the meeting, the researcher instructed

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<sup>1</sup> Appendix H.

<sup>2</sup> Appendix I.

<sup>3</sup> The content of the guide is in Appendix B. The researcher provided each participant with a bound version that used comb-binding and a clear plastic cover.

<sup>4</sup> See the Week Two module in the participant's guide (Appendix B). First Baptist Church purchased a copy of the book for each participant.

<sup>5</sup> See the Week Five module in the participant's guide (Appendix B).

<sup>6</sup> See the Week Two module in the participant's guide (Appendix B).

the participants to complete the assessments prior to beginning the formation experience and return them to her within one week.

The test group participants completed the formation experience during November and December 2006. The test group followed the project's prescription using materials contained in the participant manual that the researcher developed and provided to them. Each participant worked through the project materials independently, at his own pace. During the seven-week process, the researcher contacted each participant weekly via email to remind them to stay on task with the project and to allow each person the opportunity to give input and feedback related to the experience. The formation experience concluded officially on December 20, 2006. The researcher met with the test group on December 13, 2006 to administer the post-treatment self-awareness assessment (Appendix C) and to schedule the personal interviews.

The researcher conducted the post-process interview with each test group member at a mutually agreed upon date and time. The interview conversations were digitally recorded, with the consent of each individual. Considered together, the pre- and post-experience assessments and the interviews provide data and information to analyze the efficacy of the prescribed process using a mixed-methods approach.

In addition to the test group, a control group of identified Equipping Leaders participated in this study. In collaboration with Chris Hardy, the researcher prepared a mailing for the control group. The collection of materials was sent via United States postal mail on October 23, 2006. An email was sent to the invitees on that same date alerting them to expect the mailing. The packet included a letter of invitation to

participate in the control group,<sup>7</sup> the control group Confidentiality Waiver Form,<sup>8</sup> the *Becoming an Equipping Leader Behaviors Assessment*, the *Becoming an Equipping Leader Self-awareness Assessment*,<sup>9</sup> and a self-addressed, stamped return envelope. An email was sent on November 15, 2006 to the control group invitees reminding them to consider the invitation. December 1, 2006 was the due date for all control group survey responses. Twenty-five members of the fifty persons invited to participate in the control group actually participated.<sup>10</sup> The respondents returned their signed waiver form and the two assessments using the envelope provided. Copies of the behaviors assessments were provided to Chris Hardy.

The researcher assigned each project participant (test group and control group) a numeric identification number in order to ensure confidentiality in the data collection and reporting.

### **Project Limitations**

Several factors should be noted as limitations inherent in this research. First, the test group and control group were too small to allow for definitive conclusions to be drawn regarding project outcomes. This research could be strengthened by utilizing a test group and a control group of sizes deemed statistically significant. Even groups of fifty would have provided improved data fidelity. Appropriately sized and sampled groups

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<sup>7</sup> Appendix F.

<sup>8</sup> Appendix G.

<sup>9</sup> The control group responded to Likert scale questions on the self-awareness assessment only. They did not complete the autobiographical short-answer section.

<sup>10</sup> Twenty-seven persons responded, but two of those respondents only returned the behaviors assessment. Because their responses were incomplete, the researcher did not count them in her research.

would permit improved deductions, better enable the researcher to establish validity and reliability of the assessment instruments, and analyze outcomes with greater confidence.

The test group demographic was notably homogenous, as well as being exceptionally small. The project participants were all white males, and three of the four individuals were in the 50-60 year-old age range. In order to perform a more valid study, the test group participants should reflect diversity in at least the following categories: age, race, gender. The UTS doctoral program is designed to be context-specific, so the test group participants were all members of one ministry context. The control group, although notably small, did represent reasonable diversity of gender, age, race, and context—geographic, denominational tradition/affiliation, and congregation size. An evocative approach would have been to conduct this research in a context large enough to generate both the test group and the control group.<sup>11</sup>

This research could have been strengthened by using assessment instruments that had already been tested and proven to be valid and reliable. The assessment instruments were developed expressly for this research project. One function of the control group was to provide initial data to indicate the validity and reliability of these tools. The *behavior assessment* and the *self-awareness assessment* were lengthy—thirty-four and forty-nine questions, respectively. This large number of questions may have led to “responder fatigue” among the participants. Shorter questionnaires might have been preferable.

Finally, the researcher and her colleague, Chris Hardy assigned a scoring formula to each assessment along with corresponding categorical score ranges, prior to any

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<sup>11</sup> Research conducted by Leadership Training Network, the Willow Creek Association, and Group Publishing indicates that Equipping Leaders and Equipping Churches exist across a diverse congregation/context demographic. One can legitimately assume that congregation size, denomination/faith tradition, and geographic location are not limiting or determining factors for Equipping Leadership.

application of these instruments. In reflecting on the project protocols, the researcher realized that these arbitrary scoring spans and their assigned leadership labels could actually impose limitations to the research. The scoring ranges were assigned arbitrarily, thus lacking substantive justification for the chosen parameters. Each responder was asked to both score and categorize her/his survey. The scoring categories may have biased the responders' answers, as persons might have attempted (consciously or unconsciously) to fit themselves into one particular category. In retrospect, the researchers should have left the scoring formulae off the assessments and left that step to their own data analysis.

The project hypothesis was that a prescribed program of study, experience, and reflection can be effective in developing leader self-awareness. The project design was limited to this single means of increasing self-awareness. A broader project approach would have incorporated feedback from others for the test group participants. The assessments could have been given to a group of the participants' peers, supervisors, and ministry colleagues in order to indicate others' perceptions of their leadership characteristics, self-knowledge, and behaviors.

As noted in chapters two and four, the researcher specifically delimited the project's seven self-awareness foci and the four equipping competencies. Self-awareness could be studied from a variety of perspectives and foci. The ones chosen for this project were intentionally defined. Chapter six provides further reflection on the delimitation of project foci.

## Data Analysis

The researcher entered all test group and control group assessment data into tables.<sup>12</sup> Each participant's responses to all the questions were carefully recorded on these worksheets. Survey responses of number "eight" ("not apply") were not recorded—those fields were left blank on the worksheets. Those responses were informative, but the researcher chose to leave them out of the scoring so as not to skew tabulation of the results. On the *behavior assessment*, the "ideal" response to each question was number "one" on the seven-point Likert scale. Thus, a "perfect" score was thirty-four. On the *self-awareness assessment*, the ideal response to the positive questions was number "one." The ideal response to the negative questions was number "seven."<sup>13</sup> Thus, a "perfect" score was ninety-five. The researcher analyzed the data in order to answer the following questions:

Control Group:

1. What is the correlation between participants' *self-awareness assessment* score and their *behavior assessment* score? What inferences or conclusions can be drawn?
2. What trends can be observed in the group as a whole by analyzing collective responses to the self-awareness instrument?
3. What trends can be observed in the group as a whole by analyzing collective responses to the behaviors instrument?

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<sup>12</sup> The researcher used Microsoft Excel to gather and analyze all assessment data.

<sup>13</sup> In Appendix K, the researcher categorizes each question according to its self-awareness focus and codes each question as positive or negative. As part of her data analysis, the researcher corrected for the counter-convention scoring (positive and negative question design) by normalizing each question according to the standard of number "one" being the ideal response. This corrected scoring scheme allowed her to total participant responses in each of the seven self-awareness categories to look for patterns and generative themes.

Test Group:

1. What is the correlation between participants' *self-awareness assessment* pre-project score and their *behavior assessment* score? What inferences or conclusions can be drawn?
2. What inferences or conclusions can be drawn from the participants' self-awareness data by comparing and contrasting their pre- and post-project assessments?
  - What is the relationship between total scores pre- and post-project?
  - In which of the seven self-awareness foci did participants seem to have the greatest self-awareness initially?
  - For each participant, which questions reflected a response change of two units or higher on the Likert scale from pre- to post?<sup>14</sup>
  - Regarding questions that reflected a response change of two units or greater, into which of the seven self-awareness foci did these responses fall? Is there a discernable pattern?
  - What is the relationship between the quantitative data reflected in the assessments and the qualitative information gleaned from the personal interviews? What inferences or conclusions can be drawn?
3. What conclusions can be drawn regarding the research hypothesis?

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<sup>14</sup> This significance factor is admittedly arbitrary, however given the seven-point Likert scale design it seems reasonable. A change of only one response point on a given question could be contributed to the responder's mood or bias while completing the survey. A change greater than one might seem to indicate a more deliberate selection variance.



## Outcomes

### Control Group

A number of observations can be made based on the control group data. The researcher's assumption underlying this project was that a positive linear correlation exists between leader self-awareness and the demonstration of equipping competencies and behaviors. A plot of self-awareness versus behavior data shows a weak correlation between these two variables, according to the  $R^2$  coefficient of correlation (Figure 3).<sup>15</sup>

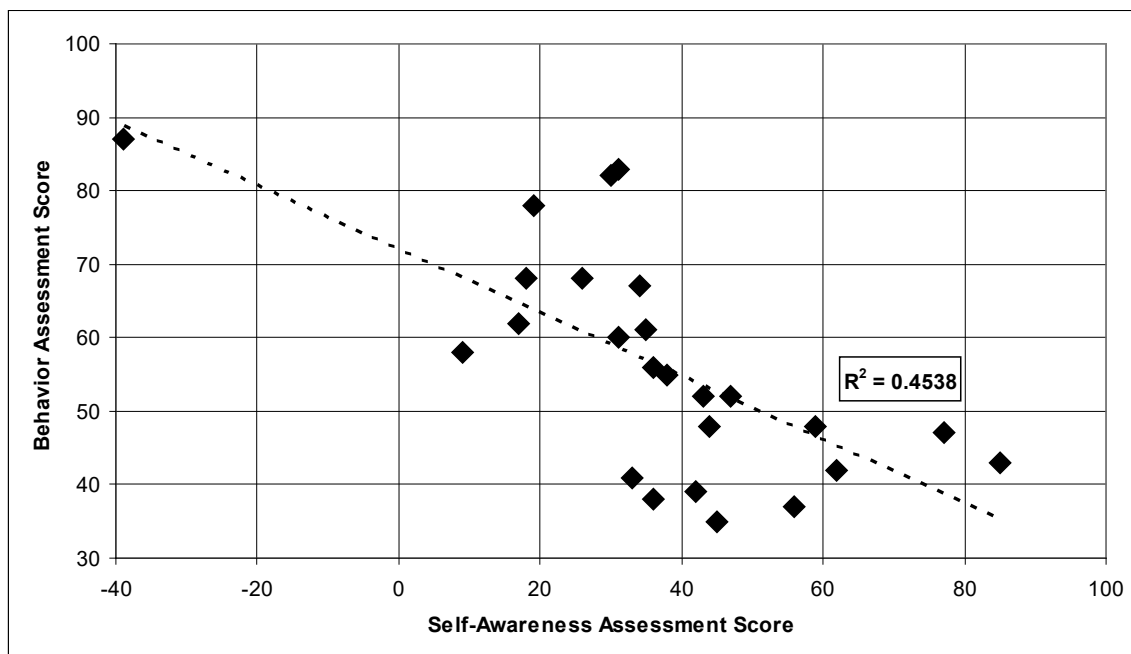


Figure 3. Correlation between Self-Awareness and Equipping Behavior (Control Grp).

In seeking to understand this outcome, a number of factors should be considered. The seven self-awareness foci may not all be relevant to the four equipping behaviors. A

<sup>15</sup> The  $R^2$  coefficient of correlation indicates the strength and direction of a linear relationship between two random variables. This correlation or “co-relation” refers to the departure of two variables from independence. The closer the value is to one (1), the stronger the correlation. A value of zero would indicate an absence of relatedness. Correlation does not imply causation.

stronger correlation may exist when specific elements of self-awareness are matched to particular equipping behaviors. For example, among the control group population, participants scored best on the *self-awareness assessment* in the categories Identity in Christ, Unique Design, Synergy between Leader and Context, Leadership Style, and Learning Plan.

Control Group average scores in the four behavior categories were as follows:

- |                    |    |                                 |
|--------------------|----|---------------------------------|
| • Facilitating     | 12 |                                 |
| • Developing Teams | 13 | Total Score Population Mean: 57 |
| • Serving          | 14 |                                 |
| • Coaching         | 18 |                                 |

Figure 3 shows that ten members of the control group had strong behavior assessment scores (under 50) but varied considerably in their self-awareness survey score. When considering these ten individuals according to the seven self-awareness categories, they scored best in the following foci: Identity in Christ, Unique Design, Knowledge of Ministry Context and Synergy between Leader and Context, and Knowledge of Leadership Style. It makes intuitive sense that these self-awareness foci would match well with the four equipping competencies. Future research could seek to determine which elements of self-awareness directly support the development of specific equipping competencies and behaviors, and the correlation could be more accurately determined.

In order to better analyze the control group's responses to the *self-awareness assessment*, the researcher grouped individual question responses into the appropriate self-awareness categories. After correcting the counter-convention scoring for each question (normalizing each question to response "one" being ideal), the researcher calculated the sum of each participant's responses in each of the seven self-awareness

foci. After totaling the individual responses according to category, the researcher calculated the average (mean) population response in each category.

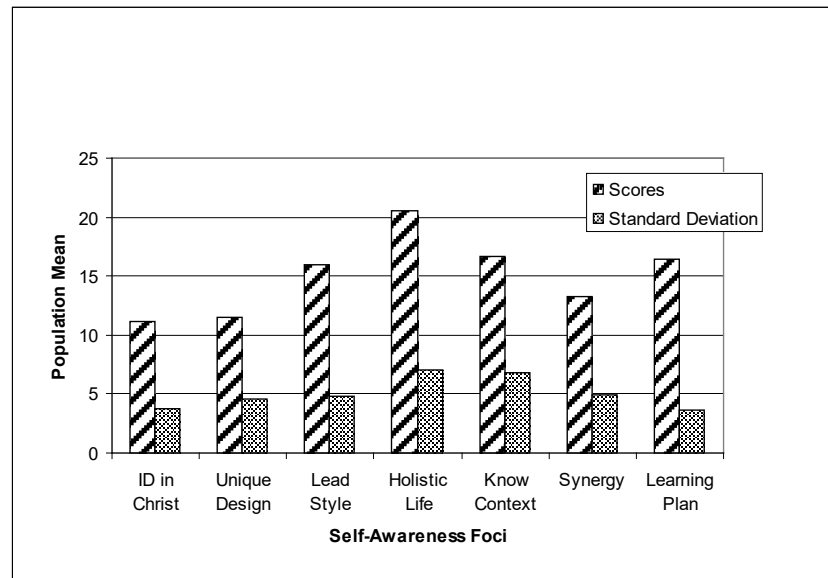


Figure 4. Self-Awareness Responses Sorted According to Foci (Control Group).

By dividing each of the score values in figure 4 by seven, one can ascertain the average response for the questions in each category. For example, the average response to the *Identity in Christ* questions was ( $11/7=1.571$ ; “ideal” response equals 1.0).

Perhaps competency in equipping leadership is more closely correlated with *emotional intelligence*, rather than self-awareness. Self-awareness is an important first step toward emotional maturity, but perhaps self-awareness is not the critical variable to determine equipping leader competency. The researcher reflects further on this possibility in chapter six.

A number of other factors could have contributed to the low level of correlation between self-awareness and equipping leadership demonstrated in the control group (and test group) data. Responder bias, responder fatigue, self-deception, and lack of clarity

regarding the questions themselves could all have been limitations inherent in the assessment process.

Analysis of the control group assessment data allowed the researcher to observe trends in the participant responses. By clustering the responses in narrow ranges, or bins, the researcher was able to generate the histograms in figures 5 and 6.

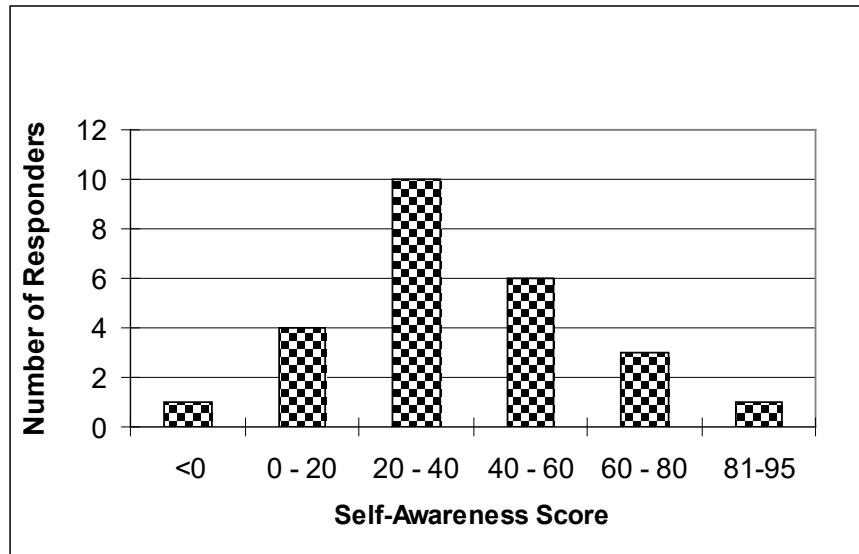


Figure 5. Control Group Self-Awareness Score Frequency.

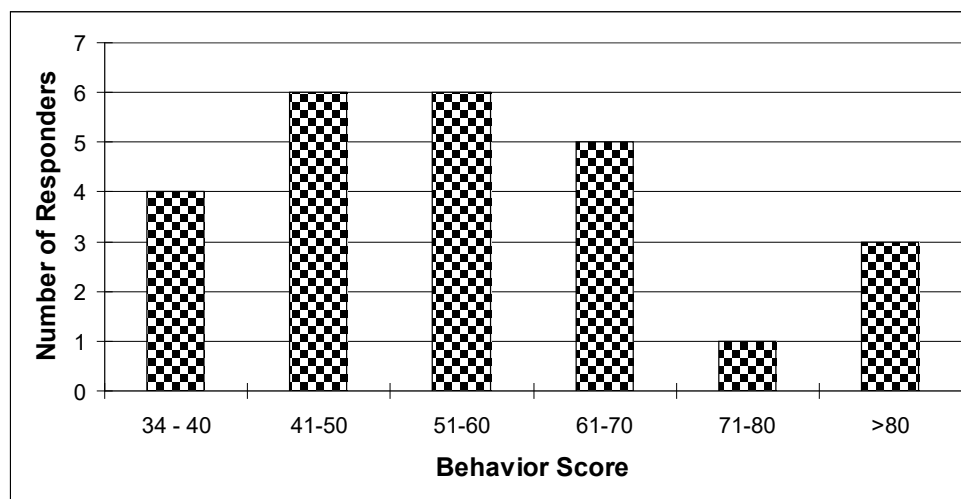


Figure 6. Control Group Behavior Score Frequency.

In each figure, the bins across the x-axis represent score ranges. For example, regarding the self-awareness scores, one person had a negative score; ten scores fell between 20 and 40 (Figure 5). The trend in the control group's responses to both the *self-awareness assessment* and the *behavior assessment* appears to approximate a standard normal distribution. Figure 5 shows what one would expect from a typical "bell-shaped curve." The data represented in Figure 6 is slightly skewed to the left. However, the "ideal" score for the *behavior assessment* was thirty-four, and the possible scores cannot be lower than that sum. Thus, a standard normal distribution may not be possible for the *behavior assessment* data. With a larger sample size, a researcher could undertake a more conclusive analysis of a distribution such as this one constrained by a "finite tail." A more thorough characterization of the population would allow the researcher to more objectively and carefully define scoring categories for equipping leadership and to evaluate where individual leaders are located within the spectrum of equipping leadership.

### Test Group

The researcher was interested in the correlation between the test group participants' pre-project self-awareness scores and their behavior scores. The relationship is represented in figure 7. The test group data is represented along with that of the control group from figure 3.

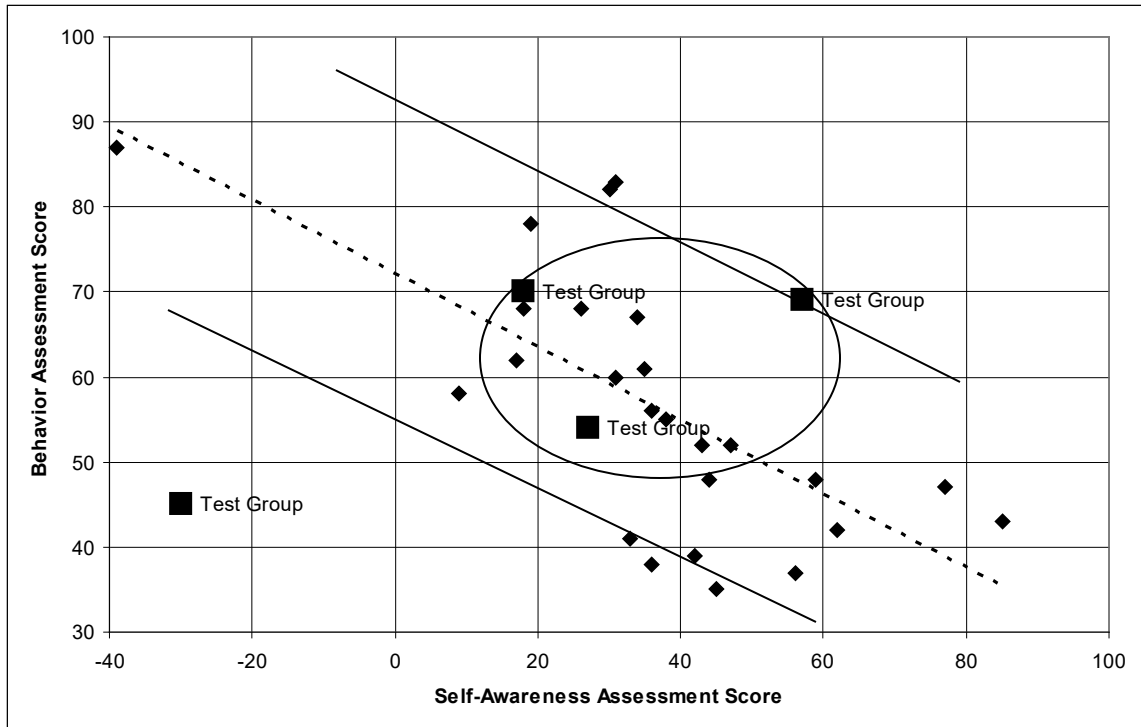


Figure 7. Correlation between Self-Awareness (Pre-) and Equipping Behavior (Test Grp).

With only four participants, the data is inconclusive, but it is informative. Considering the three test group data points clustered toward the middle of the chart, it would seem that a weak correlation exists between the two variables. Drawing “rails” parallel to the control group’s trend line demonstrates that the clustered test group data follow a similar trend. Due to similarity in scoring, three test group participants can be compared with the ten control group responses that fall within the circled cluster on figure 7. Thus, these three test group responses compare favorably with forty percent of the control group responses (10/25). The researcher finds this similarity to be significant enough to warrant identifying the three test group participants in the cluster with the representative Equipping Leaders from the control group. Based on the control group and test group

data pattern represented in figure 7, it seems reasonable to infer that reproducing this project with a larger sample would generate similar results.

The researcher chose to regard the data from one of the test group participants as informative but unreliable (the “outlier” in figure 7). In the post-experience interview, the participant stated that he “read through the packet” during the first two weeks of the seven-week prescribed process, but did not participate beyond the first two weeks of the experience. Therefore, his post-treatment survey responses are inconclusive. His responses to fifteen assessment questions changed significantly (greater than two units) from pre- to post- but as he did not complete the experience, there is no basis on which to evaluate the changes. One could only speculate on the reasons for the differences in his survey responses. In some instances, the participant’s responses on the *behavior assessment* directly contradicted statements he made in the post-treatment interview. For example, he responded “always”/“1” to behavior survey question number twenty-nine (“how often do I . . . give feedback”) but during the interview, he made the following statement concerning feedback:

“I kind-of have this love-hate relationship with feedback. I think feedback is important [pause]. I guess my struggle is more with the motivation for that feedback—not only the motivation of the person giving the feedback but also the motivation of the person receiving the feedback. I’m not one who is good at giving feedback or at times receiving feedback—good or bad, positive or negative. Should I be doing ministry or even be a Christian for that matter based on the idea that I’m going to get some kind of reward or some kind of positive gratification based on that?”<sup>16</sup>

Therefore, this participant’s responses, verbal input, and participation all provided useful information to the researcher as she reflects on her assumptions and project

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<sup>16</sup> Participant D, Interview CD.

hypothesis, but his data was considered to be an outlier to disregard in the final analysis.

In order to test her project hypothesis, the researcher was most interested in the changes reflected in the test group's post-treatment *self-awareness assessment* as compared with their pre-treatment assessment. All three of the participants under consideration demonstrated a higher overall score on the post-experience survey (Figure 8), along with stronger total scores in each of the seven self-awareness foci (Figure 9).

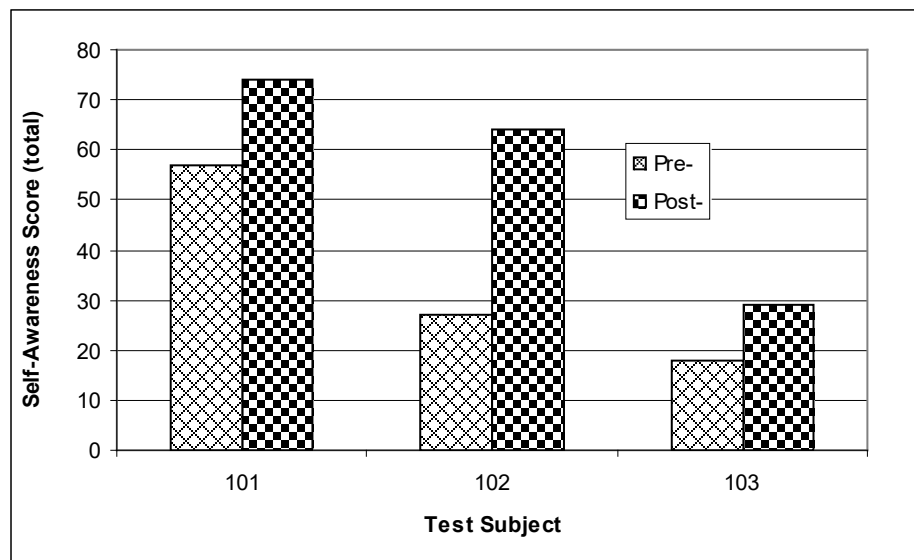


Figure 8. Self-Awareness Scores Pre- and Post-Treatment (Test Group).

In seeking to make meaning from the changes demonstrated in responses to particular questions, the researcher grouped individual question responses into the appropriate self-awareness categories. The researcher corrected the counter-convention scoring formula according to the same method employed with the control group data, so that “one” became the ideal response for every question, and the response averages were tabulated by category. These results are represented in figure 9.



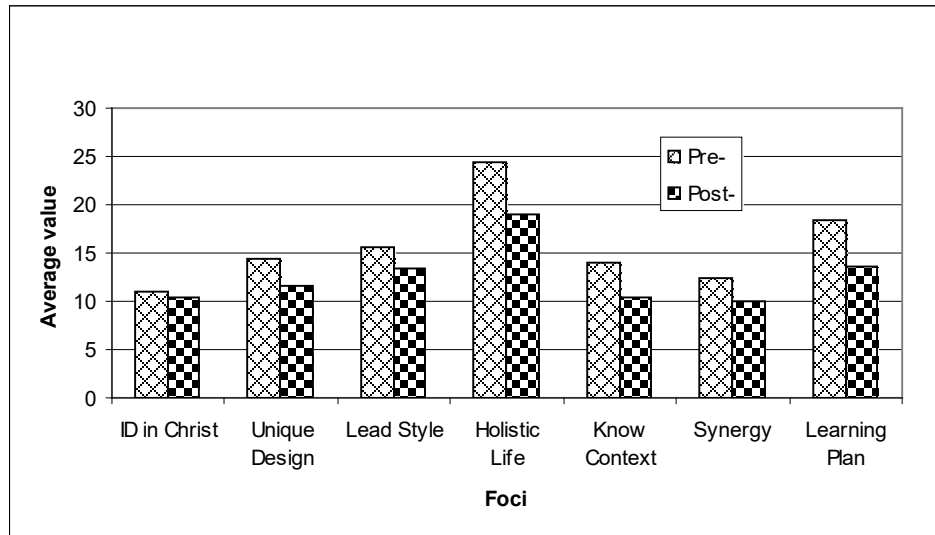


Figure 9. Test Group Population Self-Awareness Mean Score by Category.

(The average response per individual question can be determined by dividing the values in the chart by seven. For example, in the Unique Design category/pre-treatment, the typical response was 2.048). One can see from the chart that mean scores were lower in every category on the post-assessment, which indicates an improvement in self-awareness. These results (total score change and individual category change) would seem to support the researcher's hypothesis that a prescribed program of study, experience, and reflection can be effective in developing leader self-awareness.

The researcher was also curious about the impact of the prescribed program relative to each of the seven focus areas. Did the participants demonstrate significant growth in one or more foci in contrast to others? The researcher delimited a change in response greater than one as significant. After tabulating all question response changes from pre- to post, the researcher summed the absolute values of the differences greater than one for each individual and for the test group population as a whole. These

significant variances were then grouped according to the seven self-awareness foci (Figure 10).<sup>17</sup>

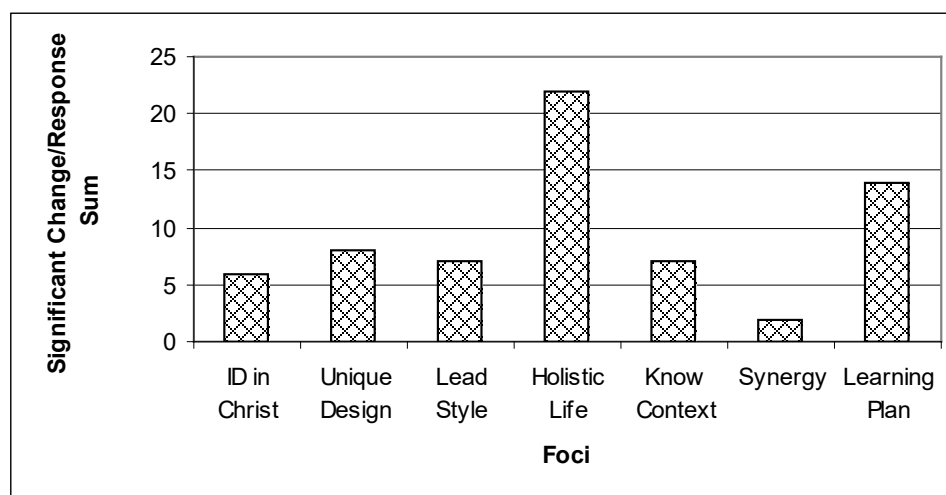


Figure 10. Significant Variance per Question According to Category.

This data may indicate that the prescribed program was most helpful in increasing test group participants' self-awareness in the areas of Holistic Life Balance and Self-Care, and Developing a Plan for Lifelong Learning and Personal Transformation. Or, because the test group participants had strongest initial scores in the areas of Identity in Christ, Unique Design, Knowledge of the Ministry Context, and Synergy between the Leader and Context the score changes may reflect needed growth areas rather than certain sections of the material being more or less helpful.

The post-treatment interviews revealed agreement among the participants that their perceived initial self-awareness in the Identity in Christ category was fairly high, but that the prescribed formation experience helped to reinforce what they already knew

<sup>17</sup>“Positive” and “negative” variance was considered equally valid. For example a pre-assessment response of 2 and a post-assessment response of 6 to a given question is a difference of -4. This result indicates growth in responder self-awareness just as a positive difference does. A difference resulting in a negative number may indicate the responder discovered an area of self-deception—in other words he assessed himself as stronger in a given area on the pre-survey and then discovered through the treatment that he gained new insight about himself.

about themselves. Participants all reported that they were fairly confident of their self-understanding in the area of Unique Design; Life Purpose and Mission and the knowledge of their Identity as a Leader. Three of the four participants reported that the section pertaining to the development of a personal life mission statement was particularly helpful given their current phase of life, and that the materials helped them to gain awareness in this focus area. The participants all seemed to have a good understanding of their identity as leaders, and they reported that the materials helped to affirm this awareness. Participants mentioned growth in their understanding of various aspects of the strengths and challenges associated with each leadership style.

Regarding the behavior assessment data for both the test group and the control group, participants scored best overall in the Facilitation category. Serving and Developing Teams were the next strongest categories for both populations, and Coaching was the weakest scoring category. Under the Coaching competency, growing edges for these leaders appear to include maintaining healthy accountability, providing evaluation and feedback, conflict resolution, orienting and training, and assuming blame/crediting success. The data suggests that Coaching is a challenging leadership competency, even for Equipping Leaders. Several of the test group participants attested to this reality during the post-treatment interviews.

During the interviews, the test group participants all enthusiastically agreed that this prescribed formation experience was helpful to them in their growth in self-awareness. One individual suggested repeating the process with the test group in order to reinforce the concepts and to engage the materials at a deeper level. He also expressed a desire to invite other key leaders from the congregation to participate in the repeat

experience. Three of the participants suggested offering the process in a retreat setting so that their undivided attention could be focused on the materials with more time for in-depth study and reflection.

Given this limited study with a small sample population, the data—both quantitative and qualitative—suggests that a prescribed program of study, experience, and reflection can be effective in developing leader self-awareness.

## CHAPTER SIX

### SUMMARY, CONCLUSIONS, AND REFLECTIONS

#### Summary

##### The Project Model

This research project focused on the Equipping Leader<sup>1</sup> and her/his identity and role in an Equipping Church.<sup>2</sup> The researcher was interested in exploring the relationship between leader self-awareness and the demonstration of equipping competencies and behaviors. Realizing that undertaking a project of such magnitude would require a longitudinal study that would not be feasible in this doctoral program, the researcher narrowed her focus specifically to the self-awareness component of Equipping Leadership. She endeavored to learn something about the ways in which a leader grows in self-awareness. The project hypothesis was that a prescribed program of study, experience, and reflection can be effective in developing leader self-awareness. One assumption underlying this research was that a positive correlation does indeed exist

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<sup>1</sup> The researcher developed a list of characteristics of an *Equipping Leader* (Appendix J). This is not an exhaustive list; it is a work-in-progress. *Transformation* is inherent in these characteristics. Basically, an Equipping Leader is one who values the growth and development of people as the primary privilege and responsibility of leadership, over against leadership as self-aggrandizement, or simply for the sake of performing tasks to advance the church/organization and its initiatives.

<sup>2</sup> An Equipping Church is simply one in which the pastors and the people are partners in ministry. The whole People of God lead and serve together, valuing and affirming one another's unique contributions. In an Equipping Church, leaders recognize serving in ministry as an aspect of *discipleship*. The goal of preparing people for ministry and connecting them to service opportunities is personal growth and development in faith. The researcher developed this concept more completely in chapter one.

between leader self-awareness and equipping competency. Future research might develop that assumption into a testable hypothesis.

This project involved a four-person test group from the First Baptist Church, Dayton, Ohio. These pastoral staff members undertook a seven-week formation experience designed to increase their self-awareness around seven specific foci.<sup>3</sup> The researcher developed a participant's guide (Appendix B) that contained teaching material, exercises, guided reflection, assessments, recommended resources, and a learning journal. Each participant worked independently through the guide at his own pace over the course of the seven-week period. Prior to initiating the prescribed formation experience, the participants completed a self-awareness assessment (Appendix C) and an equipping behaviors assessment (Appendix D).<sup>4</sup> At the completion of the process, the participants repeated the self-awareness assessment in order to demonstrate the impact of the prescribed process on their level of self-awareness. Each participant also engaged in a post-project verbal interview with the researcher.

A control group of recognized Equipping Leaders also participated in this study. This group of twenty-five persons completed the same self-awareness and behaviors assessments as the test group. The purpose of the control group was to provide input for the researcher to begin to evaluate her assumption that a positive correlation exists between self-awareness and equipping competency, and also to provide data to establish

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<sup>3</sup> The seven delimited foci were as follows: Identity in Christ, Unique Design; Life Purpose and Mission, Identity as a Leader, Holistic Life Balance and Self-Care, Knowledge of the Ministry Context, Synergy between the Leader and the Context, and Developing a Plan for Lifelong Learning and Personal Transformation.

<sup>4</sup> The four delimited behaviors were as follows: Coaching, Facilitation, Servant Leadership, and Developing Teams.

the validity and reliability of the assessment instruments. The control group provided baseline data against which the test group results could be compared.

## **Conclusions**

### **Project Modifications**

The project process operated smoothly as designed. This model could be significantly strengthened, however, by incorporating feedback into the project protocol. The assessments could be given to a cohort of the test group's peers, colleagues, supervisors, and team members in order to provide participants with insight into others' perceptions of them. Feedback is important to persons' growth in self-awareness because people are frequently self-deceived, or are simply unaware of certain aspects of their personality, preferences, assumptions, and behaviors. Other people can help to bring these *hidden* areas to light by describing what they observe and experience.

During the post-project interviews, three of the four participants recommended that this project model include opportunities for group discussion and interaction during the seven-week prescribed process, rather than maintaining a solely independent approach. They also suggested that a retreat format would be preferable. Such a design would allow participants to focus exclusively on the formation experience in a more reflective setting, rather than factoring the project into their already busy ministry schedules.

## Instrumentation

After analyzing the data generated by the assessment tools (test group and control group) the researcher determined that a number of modifications could improve these instruments. Behavior assessment question number two (“I lead from a support position”) seemed to confuse some respondents. The question’s intent was to indicate a person’s apprehension of the servant leadership equipping competency. To clarify this question, it could be re-worded, “My goal as a leader is to support other leaders in their ministries.”

The questions in the behaviors assessment are all phrased in the positive. Respondents may have discovered that the “correct” answer was number “one” (“extremely accurate/always”). Such responder bias could be eliminated by utilizing counter-convention scoring (chapter five). This convention poses questions from a “negative” perspective, such that the “correct” answer becomes “extremely inaccurate”/“never.” For example, “My ministry is not about me or my success” could be re-phrased “Successful ministry is primarily a reflection of the leader.”

Two questions in the self-awareness assessment proved to be problematic. Some respondents seemed confused by question number ten, “I frequently feel ‘at-odds’ with this congregation.” It could be clarified as, “I frequently feel a lack of synergy between myself and this congregation.” Question forty-five read, “I understand the family systems dynamics of my congregation.” This question should be eliminated from future versions of this survey because many respondents did not understand the meaning of “family systems dynamics,” and the formation experience materials did not explicitly address the subject of family systems theory.



After reflecting on the survey results and the participant interviews, the researcher realized that her design of certain questions in the self-awareness assessment may actually measure a respondent's *emotional intelligence*<sup>5</sup> rather than self-awareness. The researcher realized that she imposed a bias and built it into the survey instrument. For example, question seventeen states, "My family would say I work too much." The "correct" answer, based upon the counter-convention scoring scheme was "seven"/"extremely inaccurate." This question design inadvertently assumed strong emotional intelligence and a well-balanced life on the part of the respondent. In reality, an honest answer at either extreme ("extremely accurate" or "extremely inaccurate") would reflect a high level of self-awareness. (Realizing one's tendency to over-function and over-work is a mark of self-awareness and can be a first step toward greater maturity and emotional intelligence.) In summary, the researcher realized that she built subjective value into some questions, rather than maintaining objectivity in assessing self-awareness alone. Before using this instrument again, the researcher must reevaluate each question and reword many of them in order to make this a more valid and reliable tool.

Each assessment contained a scoring formula and respondents were asked to calculate a score at the end of the survey. The researcher provided scoring designations that grouped scores in arbitrarily assigned Equipping Leadership categories. The researcher realized that these scoring categories may have biased the respondents' answers, as persons might have attempted (consciously or unconsciously) to fit themselves into one particular category. In retrospect, the researcher should have left the scoring formulae off the assessments and left that step to her own data analysis.

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<sup>5</sup> Chapter three contains a discussion of the concept, *emotional intelligence*.

The researcher met with the test group initially to explain the project and administer the assessments. Due to the time constraints of that meeting, she left the surveys with the participants and gave them a one-week deadline to complete the questionnaires and then begin the formation experience. Collection of the completed assessments proved to be logistically challenging. If this project were to be replicated, the researcher should insist that the assessments be completed and collected during the initial meeting.

### **Opportunities for Future Research**

Persons interested in this research field could build upon this project by replicating it with larger test and control group populations in order to reach more conclusive outcomes. Researchers might also conduct longitudinal studies designed to investigate the relationship between self-awareness, emotional intelligence, and equipping behaviors. Future research could also seek to determine which particular elements of self-awareness and emotional intelligence directly support the development of specific equipping competencies and behaviors. Then the correlation between these identified variables could be determined based on test group data. Researchers could choose to study *motivation* as it relates to leadership development. Research questions might include, “When a person gains self-awareness in a particular area, what motivates her/him to make related behavior change?” “What are some motivators for leader growth, development, and personal transformation?” “What are some ‘de-motivators’ for behavior change?” In other words, “Why would a person choose not to change after gaining self-awareness and recognizing a need to make a behavior change(s)?”

## Grounded Theory Generation

This doctoral project served as one step in the researcher's objective to develop a grounded theory related to the role of self-awareness in Equipping Leadership development.<sup>6</sup> The researcher plans to add to this research by focusing more specifically on the emotional intelligence component, and more explicitly separating the variables self-awareness and emotional intelligence; refining the survey instruments in order to more accurately assess these variables; adding to the participant pool (additional test groups and control group); and conducting long-range studies in which she could explore the possible link between self-awareness, emotional intelligence, and equipping leadership competency. Based on the limited data and outcomes of this doctoral project, the researcher finds compelling indication that this research should be continued.

## Reflections

This doctoral project was accomplished *by* the researcher, but perhaps more importantly; this project was accomplished *in* her. The topic, self-awareness—and the chosen foci—mark the researcher's spiritual journey of the past ten years. She realized that self-awareness is a “rate-limiting factor” in the equation of her personal transformation and leadership development. In chemistry, a rate-limiting factor is an element such as temperature, pressure, a solvent, or a particular substance that controls

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<sup>6</sup> A grounded theory is one in which the researcher attempts to derive a broad, abstract theory of a process, action, or interaction grounded in the views of participants in a study. This process requires multiple stages of data collection and the refinement and identification of interrelationship of categories of information. This design is characterized by the constant comparison of data with emerging revelation and theoretical sampling of various groups to maximize statistical confidence in the data. [John W. Creswell, *Research Design* (Thousand Oaks, CA: Sage Publications, Inc., 2003), 14.]

the speed and process by which a chemical reaction takes place. The researcher's lack of self-awareness has at times inhibited her growth process, and conversely, growth in self-awareness has contributed to gaining leadership competencies. Many elements have served as *catalysts* to facilitate the researcher's growth in self-awareness, such as feedback from other people, spiritual disciplines, study and learning, theological reflection on life and ministry, and significant relationships with persons willing to invest in her and hold her accountable—and the Spirit of God guiding all of this by God's sanctifying, grace-filled power.

During this ten-year journey, the researcher's personal growth and transformation have occurred primarily and specifically around the project's seven self-awareness foci. She discovered truths regarding her *identity in Christ* through Sunday School classes in the mid-1990s and through mentoring and coaching provided by her pastor and his wife. She has come to understand and define herself more according to the Word of God, than by an unhealthy tendency to define self according to society's standards or the opinions of others. Specifically during this doctoral process, the researcher has gained awareness about her tendency to seek God's approval through her deeds rather than trusting in God's unconditional love and grace.

Through a variety of avenues—classes, membership in a regional network of Equipping Leaders, feedback from others, and through reflection, study, and her practice of ministry—the researcher has gained awareness about who God designed her to be and the ways in which this *unique design* contributes to her personal *life purpose and mission*. Recently, she articulated the following life mission statement: *to invest in others and*

*equip them for personal and communal transformation.* Her passion involves releasing giftedness and potential in others for leadership and service.

Through training events, her practice of ministry, attending the weeklong *Leadership Development Program* at the Center for Creative Leadership, and seeking other opportunities to learn and grow, the researcher gained awareness about her own leadership style and *identity as a leader*. Gaining awareness in this area helped her to challenge some previously held assumptions about leadership and has brought some hidden tendencies to light. For example, the researcher realized that despite her best intentions to develop teams in her ministry, she continued to operate from an innate desire for control and to be “in charge.” Simply realizing this disconnect between attitude and behavior, and believing in the power of teams to transform both ministry and context were motivators for her to be more intentional about developing herself as a team-building leader. She also realized that her leadership drive often stemmed from a desire for self-advancement—selfish ambition and vain conceit (Phil. 2:3; James 3:14)—rather than from servant leadership as modeled by Christ. As she has wrestled to discern her own leadership gifts and God’s call for her ministry, the researcher articulated a personal definition of leadership: *leadership is the facilitation of another’s becoming.*<sup>7</sup>

During this ten-year period, the researcher’s tendency to over-function and over-work became all-consuming. Without realizing it, she became a “workaholic” who unconsciously sought approval from God and from other people through her accomplishments. Theological studies and ministry became a runaway freight train in her life on a collision course with destruction. Gradually, through becoming more reflective, engaging spiritual disciplines at a deeper level, and through the intercessory prayers and

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<sup>7</sup> This definition is not original. The source of the quotation is unknown.

accountability of her prayer partners, the researcher recognized these unhealthy patterns in her life. Her innate tendency to over-function remains, but the researcher more readily recognizes life tipping out of balance and is better able to take corrective action. She is intentional, now, about seeking *holistic life balance* and appropriate *self-care*.

Through her varied ministry experiences and placements over the past ten years, the researcher has grown to appreciate the importance of *understanding one's context* and *achieving synergy between self and context*. Knowing oneself—identity in Christ, unique design, life purpose and mission (including core values and vision for ministry), identity as a leader, and understanding one's family and the needs and expectations they bring—is critical to finding a good match with a context so that self and context can thrive. The researcher has begun to orient all decisions concerning ministry opportunities toward evaluating self in light of the context and seeking synergy.

Finally, the researcher is convinced that leaders need a specific *plan for lifelong learning and personal transformation* because without such an intentional plan one may simply rely on yesterday's knowledge, rather than continuing to gain what one will need for tomorrow. Considered collectively, growth in awareness in these seven foci has contributed greatly to the researcher's development as a leader and her ability to fulfill her life mission to invest in others and to facilitate their own growth and transformation.

Turning to a "macro" perspective on this doctoral project, the researcher was blessed beyond measure to be part of the *transformational leadership* peer group. She is grateful for the gift of covenant friendship and the privilege of sharing life together through the bond in Christ. Peer group meetings became *sacred space* in which members studied and learned, shared self and journey in authenticity and vulnerability, laughed and

cried, encouraged and invested in each one, and experienced transformation through relationships and the transforming hand of God. The five-phase doctoral process marked a *kairos* and defining moment for the researcher—it was a journey pregnant with transformation.

Transformation lies at the heart of Christian living. Paul writes, “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come” (2 Cor. 5:17). Christian leaders have the privileged responsibility to lead others into this life-giving truth and to walk with them on their journey of sanctification in Christ. Sanctification is intimately related to, if not synonymous with transformation. Without yielding to God’s transformative, sanctifying power in one’s own life, leading others on such a journey becomes nearly impossible.

Transformation is central to Paul’s thought.<sup>8</sup> “Therefore, I urge you, brothers [and sisters], in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom. 12:1, 2). Paul warns against *conformity*. The word he uses (*schema*) means to conform oneself (mind and character) to another’s pattern, or to fashion oneself according to another person or group. The root word refers to the “scheme of things,” or “the way things are.” *Schema* in its original sense meant one’s *outward appearance and characteristics*—one’s nature and qualities that can be observed. To conform is to make one’s outward appearance like something or someone else.

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<sup>8</sup> The following section of this paper was adapted from a portion of a sermon the researcher prepared and presented in March, 2005.

“Do not conform . . . but be transformed . . .” Paul calls believers to experience *metamorphosis*—literally to change into another form. This is the experience of *sanctification* in the life of a Christian, of a disciple of Christ. *Sanctification* is the continuing process of *transformation* that is to characterize the life of the believer; accomplished by the inner renewal of the mind and by resistance to the influence of the world. Entering into life in Christ and the journey of sanctification involve a change in the very nature of one’s being as the believer is made perfect, or complete, even as Christ is complete. This renewal by the Holy Spirit is a complete renovation. It is to grow up, to be made new, to change into a new state. Transformation, *metamorphoo*, is also used of Christ’s transfiguration in the gospel accounts (Matthew 17 and Mark 9). Just as Christ received and experienced glory and transformation from God the Father, so believers (and leaders) receive transformation through Christ and His sanctifying work. Just as Christ’s very clothes became radiant on the mountain of transfiguration, so too are believers clothed with Christ and reflect His glory in their transformation (Gal. 3:27).

Paul exhorts believers to *embody* this transformation. A Christian is not *disguised* in order to be set apart from the world—that person is truly different. Self-awareness becomes a critical element in the process of transformation as a person relates self-understanding to the ways in which she/he presents self to the world and seeks congruence between identity and behavior. Self-awareness points to areas of conformity and highlights opportunities for change and growth.

Renewal is accomplished through God’s transforming work in the totality of one’s life. Paul highlights the importance of renewing the mind. The mind is the seat of higher processing and reason, emotions, and understanding. Sometimes the surrender of



one's mind to God's control is difficult. The mind governs choices. Renewal of the mind brings a new perspective, a change of focus—a new way of seeing things. Such renewal also allows a person to respond thoughtfully to anxiety in life, rather than to react emotionally. As the researcher experiences renewal of the mind, she is better able to see things from God's perspective, rather than her own narrow one. Transformation occurs from the *inside-out*. It takes place in the heart and in the mind.

As a caterpillar experiences metamorphosis, the caterpillar does not change its outward appearance alone—its *schema*, or its form; it does not disguise itself as a butterfly; it does not turn into something it was not—it experiences transformation; metamorphosis. The caterpillar's God-designed DNA programs it to move through the stages of its life development. In a similar fashion, God has ordained transformation for the life of every disciple of Christ. Transformation is *the process of more fully becoming* all that God has designed. A butterfly has more fully become what God designed a caterpillar to be. In the same way, a mature, sanctified Christian is one who has more fully become what God designed her/him to be. A transformed leader can more fully become what God designed her/him to be and is freer to live the call to equip and release others for Kingdom service.

God sees great potential in the life of every person created in the image of God. God looks at the caterpillar and sees a butterfly. God sees the fullness of created potential in that creature; God sees the created potential in every person—including leaders. Transformation lies at the heart of the researcher's journey of the past ten years and throughout this doctoral process.

Transformation is foundational to Equipping Leadership. Paul reminds church leaders of their call. “It was he [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:11-13). It is difficult to prepare others for something to which one lacks preparedness. When leaders discover their own unique identity, design, and purpose and prepare themselves well for their personal call—their own works of service; then they are better able to prepare others in a similar fashion. The result is unity and maturity for the whole body (Eph. 4: 13-16).

As Equipping Leaders gain self-awareness and define themselves according to the Word of God and their own unique design and personal giftedness, they rely less on others’ perceptions and expectations for their self-understanding. Mature leaders also refuse to allow their roles and responsibilities to solely define them. Lacking self-awareness and emotional intelligence, many leaders tend to define self based on what they *do*, rather than who they *are*. *Pastor* becomes their identifying label, along with its attendant responsibilities: preacher, teacher, counselor, administrator, and caregiver. This *ID badge* covers up other characteristics and attributes of the leader’s being: child of God, parent, sibling, friend, child, spouse, gifted one, playful being, needy soul. The researcher realized her own tendency toward identifying self through *doing* during her transformative journey.

As the researcher experienced personal transformation, gained self-awareness, and began discovering and releasing her potential, she developed a compelling desire to

serve others by facilitating their transformative journey and equipping them to release gifts and potential. This discovery led the researcher to reflect on the role of self-awareness in the life of an Equipping Leader. The researcher was also curious about a pattern she observed among church leaders. Many leaders seemed to possess knowledge of their biblical call to equip the saints, yet functioned in ministry more like a *one-man band*, and thus not behaving like an equipper. The researcher wondered if a lack of self-awareness was somehow a factor preventing knowledge from flowing to action. As a result of the researcher's experiences, reflections, and questioning, this doctoral project was born.

Based on the results of this limited study and the feedback of the participants, the researcher became increasingly convinced of the centrality of self-awareness in Equipping Leadership. Growth in self-awareness enables a leader to more fully live to her/his full potential, to be more authentic in relationships, to exhibit congruence between identity and behavior, and to simply *be oneself* with greater satisfaction and freedom. In order to receive insight into how others view self-awareness, the researcher asked the test group participants two open-ended questions on the pre-project self-awareness assessment. In response to the question, "What does self-awareness mean to you?" the participants offered the following:

"a form of self-discernment. The ability to objectively understand oneself, nature, short-comings, and attributes"

"attempting to understand personal strengths and weaknesses, attempting to understand what causes emotional reactions such as impatience, joy, motivation, etc"

"understanding your own personality and what energizes you and what irritates you. Understanding how you will most likely react in certain situations. Understanding your personality preferences"

relative to situations and other people. Understanding your relationship with God and others.”

The researcher also asked participants to respond to the query: “Is self-awareness an important attribute for a leader? Why or Why not?” Responses included the following:

“Absolutely! Understanding how others see you as juxtaposed to your own self-analysis is critical for a leader. Lead by example . . . what example are you setting?”

“Yes. Without self-motivation I do not believe that one can motivate others. Without trying to understand one’s self [*sic*] it is difficult to try to understand others.”

“Yes, because with self awareness one is better able to provide leadership that is most suitable to one’s own preferences and personality and will be better energized to provide leadership.”

During the post-project interview, one participant described self-awareness as the *rudder* for one’s leadership. This metaphor adds nuance to the concept of self-awareness. In addition to being foundational to leadership, and a rate-limiting factor for leadership, self-awareness becomes part of the *navigational system* for one’s leadership, helping to give direction to the overall effort. The views and perspectives of the test group substantiate the researcher’s theory regarding the centrality of self-awareness in Equipping Leadership.

The researcher’s key learning from this doctoral project was that perhaps emotional intelligence, rather than self-awareness is a critical component to developing equipping competencies and transformation as an Equipping Leader. A person can be highly self-aware and yet maintain attitudes and behaviors that are unhealthy or contradictory to Equipping Leadership. This general phenomenon can be observed in other aspects of human behavior. For example, a person may be fully aware of the risks to physical health inherent in smoking cigarettes and yet choose to continue to smoke.

Gaining self-awareness, then, does not always lead directly to behavior change or growth. Data analysis in this project did not demonstrate a strong correlation between self-awareness and Equipping Leadership competency. There must be a missing link.

As the researcher reflected on the Center for Creative Leadership's (CCL) *Levels of Mastery Overview* (Chapter 3; Figure 2), she raised a question regarding the place of emotional intelligence in that progression from self-awareness to skilled performance. The researcher postulated that perhaps emotional intelligence would come after *critical awareness and knowledge* and before *guided application* on the mastery continuum. Perhaps gaining this critical maturity would contribute to a person more readily grasping the demonstrated concepts and skills. The researcher conducted a telephone interview with Lisa Moye, Senior Associate at CCL, on December 7, 2006. Ms. Moye expressed agreement with the researcher's postulate and believed it warranted further study. Ms. Moye encouraged the researcher to continue this research.

The researcher also asked Ms. Moye about motivation as it relates to behavior change. Ms. Moye suggested that when a person gains self-awareness and also *comprehends the impact* of a particular behavior on either self or others, then that person may be motivated to make behavioral change. To comprehend an impact fully, one usually feels with the emotions or senses, rather than simply understanding with the mind. Often joy or pain can be powerful motivators to change. Motivation to change also depends on "what is at stake." Matters of life and death, profoundly held faith and beliefs can have powerful implications in one's choices and decisions. Ms. Moye also affirmed the pivotal role feedback plays in one's learning and growth in self-awareness. Feedback

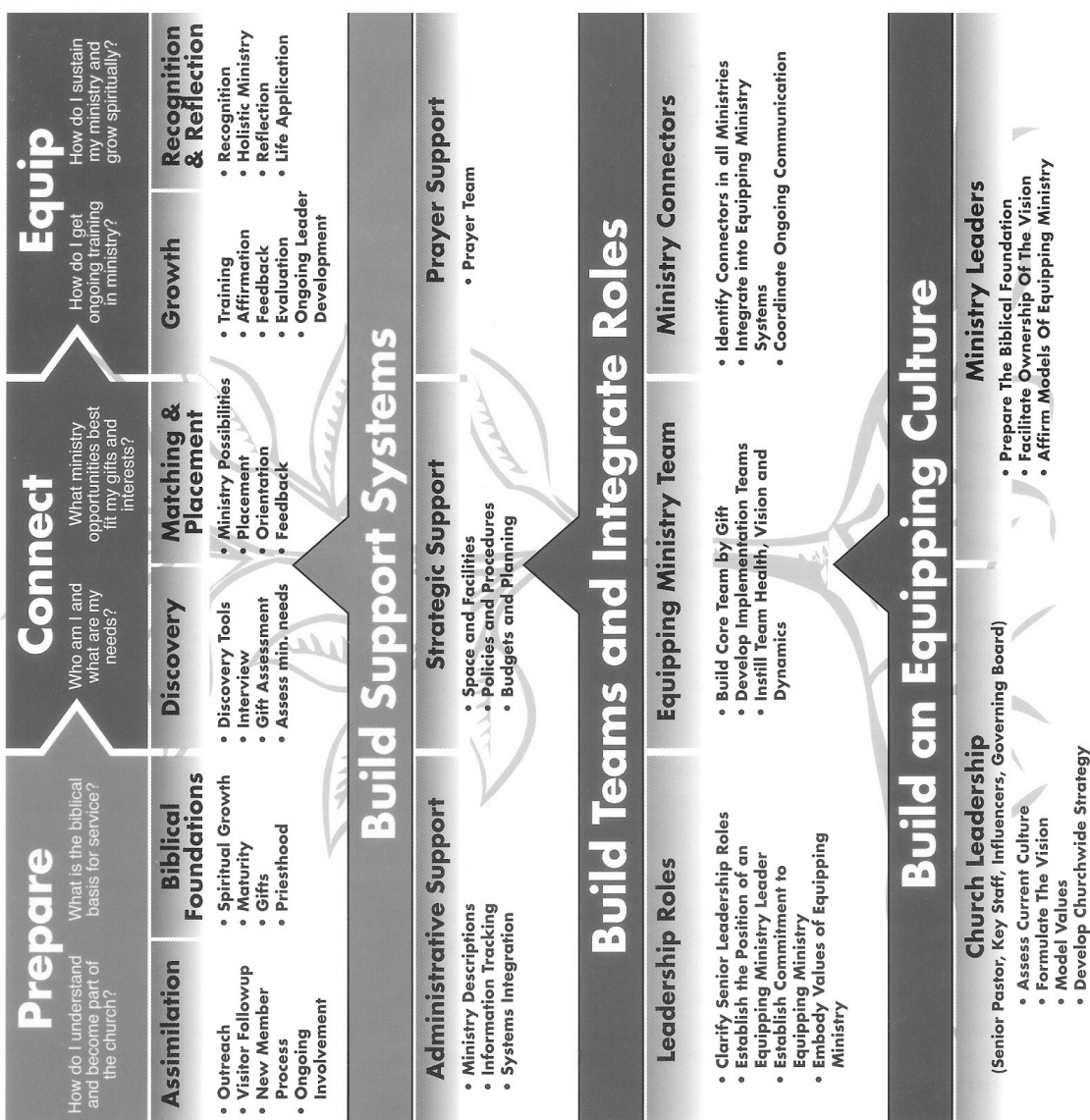
can be a powerful motivator when it is linked to the impact that behavior has on self and others.

As the researcher reflected on her doctoral work, she was reminded of Paul's testimony,

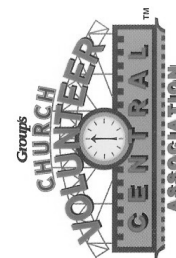
Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers [and sisters], I do not consider myself yet to have taken hold of it. But one thing I do: forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus (Phil. 3: 12-14).

The Creator has placed great potential in each person through unique design and giftedness. Leaders enjoy the rare privilege of recognizing that potential in themselves and others, and nurturing it toward full expression. The work of equipping ministry continues; the research continues; God's transforming work in the life of the researcher continues. May it all be to the praise of God's glory and the advancement of God's Kingdom.

**APPENDIX A**  
**EQUIPPING CHURCH SCHEMATIC**



Church  
Volunteer  
Central's  
Equipping  
Church



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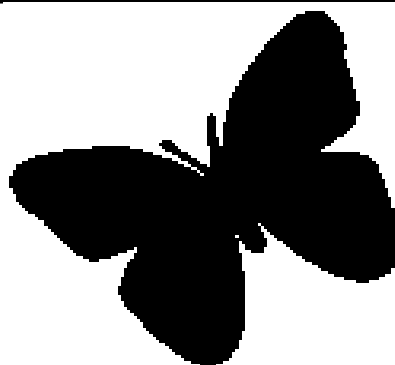


**APPENDIX B**

**PROJECT PARTICIPANT'S GUIDE**

# The Equipping Leader

*A Self-Awareness Formation  
Experience*



Researcher/Facilitator:  
Elizabeth Wourms

November – December  
2006

First Baptist Church  
Dayton, Ohio

Participant's Guide

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## THE DOCTORAL PROJECT

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The researcher, Elizabeth Wourms, is a student in the doctor of ministry degree program at United Theological Seminary (UTS) ([www.united.edu](http://www.united.edu)). The UTS doctoral program utilizes a peer-mentor based learning model in which small cohorts of students come together in order to study a common focus area in ministry. Each cohort, or peer group has one or more mentors assigned to it, along with a UTS faculty member. Students engage in *action research*, with projects emerging out of their unique ministry contexts and their everyday practice of ministry. The degree is practical in nature, in contrast with other more highly academic doctoral degrees. Students and mentors in the UTS program come from all Christian traditions, represent diversity in terms of gender, race, and background, and reside all across the country. All peer groups meet collectively on the UTS campus in Dayton, Ohio twice per year for weeklong Intensives – once in August and once in January. The times in-between Intensives are considered a “Phase.” The degree process takes place over five Phases. During each Phase, the peer groups meet on their own, in addition to the Intensives to learn, study, and grow together.

Elizabeth’s peer group is entitled: *Transforming Leadership: New Paradigms for the 21<sup>st</sup> Century Church*. Her mentor is R. Robert Creech, PhD. Dr. Creech is the pastor of University Baptist Church in Houston, Texas. He is co-author of *The Leader’s Journey: Accepting the Call to Personal and Congregational Transformation*, Jossey-Bass, 2003. Elizabeth’s peer group members include Rev. Connie Wilson of Kansas City, KS; Rev. Chris Hardy of Greensboro, NC; and Rev. J. Matthew Burton of Monroe, NC. The peer group is studying transformational leadership through three foci: *personal*, *congregational*, and *community* transformation.

This peer group’s projects fall within the disciplines of equipping ministry and spiritual formation. Elizabeth’s project is entitled *Equipping Congregational Leaders to Live Their Biblical Call from Ephesians 4:11-16 by Facilitating Growth in Self-Awareness*. Her project assumes a positive correlation between leader self-awareness and the demonstration of equipping behaviors. Her project hypothesis is that a prescribed program of study, experience, and reflection can facilitate growth in leader self-awareness. Future research can explore whether gaining self-awareness leads to the demonstration of equipping behaviors. The next sections further explain these project foundations.

## EQUIPPING LEADERSHIP

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Most Christian leaders have an intellectual understanding of their biblical call to be equippers of the saints (Eph. 4:12). This knowledge often lacks translation into a lived theology (embodiment) of equipping and authentic disciple-making. Too often discipleship is limited to Christian education. Churches have well-educated laity, who know their Bible and church doctrine, but often lack the motivation to put their faith into action. Consequently, the church becomes mired in an institutional model of ministry in which the paid clergy perform the bulk of the ministry, while the people sit passively in the pews or merely assist the clergy in works of service. An artificial hierarchy, or caste system, exists in the church, with the “professional” ministers elevated to a superior status above the “lay” ministers, or “volunteers.” When a church becomes institutionalized, it takes on the character of an organization, rather than that of a living organism—the Body of Christ. Within the Body of Christ, all God’s people are part of the Royal Priesthood; all God’s people are ministers (1 Pet. 2: 9, 10).

In this project, equipping leaders will be generally acknowledged as people who embody the skills of serving, facilitating, developing teams, and coaching. The researcher’s working definition of equip is *to act as a catalyst to release potential within other persons, in order that they discover their God-given gifts and passions, develop capacity to own and live a vision, and become whole persons.*<sup>1</sup> This project assumes the four key skills necessary to live this definition: Serving, Facilitating, Developing Teams, and Coaching.<sup>2</sup>

Given their intellectual understanding of the biblical call to equipping, many clergy and other leaders devour the equipping literature, attend conferences and training events on equipping ministry, and research the practices of established equipping churches. Yet, most leaders still follow established patterns and models of institutional or organizational ministry. For many other leaders, the institutional model is all they know; they feel trapped in a clergy-driven system, but lack awareness of other models of ministry. There is a barrier to overcome. How do leaders begin to make the shift toward equipping leadership? This researcher is convinced that self-awareness is an important element in this process.

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<sup>1</sup> Original definition developed by Elizabeth Wourms and Chris Hardy.

<sup>2</sup> Research by Leadership Training Network, The Willow Creek Network, Group Publishing, and others has demonstrated that equipping leaders consistently demonstrate these skills.

## EQUIPPING LEADER SKILLS

- **Serving**

The skill of serving focuses on the development, care and support of another person. It will be defined as: Authentic humility and supportive leadership which always places others first.

- **Facilitating**

The skill of facilitation seeks to engage, shape and release individual and group potential. It will be defined as engaging, shaping and releasing potential.

- **Developing Teams**

The skill of developing teams seeks to collaborate with (willingly sharing resources, knowledge and gifts) and empower (sharing authority, power and responsibility) passionate, gifted, and called people. It will be defined as: Partnering with passionate, gifted and skilled people to accomplish exponential tasks.

- **Coaching**

The skill of coaching focuses on creating an environment to effectively engage, equip, and esteem others so that they might achieve success and significance. It will be defined as: A catalyst along the journey of discovery and purpose for the individual and the team.<sup>3</sup>

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<sup>3</sup> Chris Hardy defined these equipping leader skills. They are reprinted with permission.

## ROLE OF SELF-AWARENESS

Growth in self-awareness enables a leader to more fully live to her/his full potential, to be more authentic in relationships, to exhibit congruence between identity and behavior, and to just simply “be oneself” with greater satisfaction and freedom.

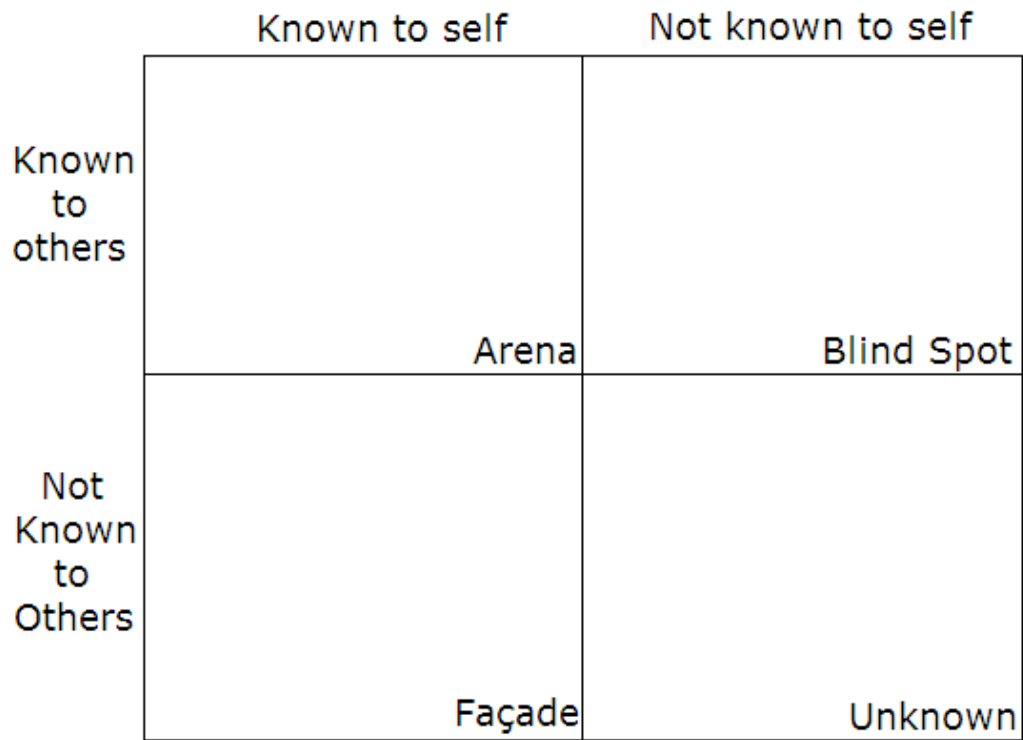
This project seeks to demonstrate that self-awareness is a critical foundation for equipping leadership. Answering the call to equipping ministry is fundamentally a matter of the “head” connecting to the “heart.” A leader cannot direct others to discover their gifts until she/he discovers and lives out personal giftedness. A leader cannot authentically call others into ministry until she/he is clear about the specifics of her/his own call from God. A leader cannot truly share ministry unless she/he is confident of personal identity, purpose, and leadership. Equipping leadership flows out of self-awareness and the journey of personal transformation. Only as one discovers and releases potential in self can one begin to release potential in others.

A Johari Window<sup>4</sup> is a metaphorical tool created in the 1950’s by two researchers, Joseph Luft and Harry Ingham, at The University of California. They created this tool to help people better understand their interpersonal communication and relationships. It is depicted on the next page. Areas of one’s life, personality, attributes, behavior, attitudes, or characteristics can be imagined to fall in one of the quadrants of the “window.” Aspects falling in the façade quadrant are known by the individual, but not by anyone else. The individual chooses whether or not to disclose this information. Contained in the blind spot quadrant are aspects which are known or perceived by others, but about which the individual is unaware. Others decide whether or not to inform the individual about these “blind spots.” The arena quadrant contains those aspects about which both the individual and others are aware and freely share. Lastly, in the unknown quadrant fall aspects of one’s life about which neither the individual nor others are consciously aware. As one grows in self-awareness and transparency to others, the arena quadrant expands and the other three quadrants diminish in a corresponding manner. The underlying assumption of this project is that as one’s arena of awareness grows larger, one will more readily apprehend and embody the key skills of equipping leadership.

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<sup>4</sup> This concept is widely known and information about it is readily available through a variety of print media and via the Internet.

## Johari Window



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<sup>5</sup> This image was taken from the following Internet Web site:  
[http://en.wikipedia.org/wiki/Image:Johari\\_Window.PNG#file](http://en.wikipedia.org/wiki/Image:Johari_Window.PNG#file). October 11, 2006, 2:06PM.



## FORMATION PROCESS

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**I**n this project, you as participant are invited to engage in a self-guided formation experience using materials provided by the researcher. During a seven-week period, you will undertake a prescribed program of study, experience, and reflection designed to facilitate your growth in self-awareness in identified focus areas. These seven foci are identity in Christ; unique design, life purpose and mission; identity as a leader; holistic life balance and self-care; knowledge of the ministry context; synergy between the leader and the context; and developing a plan for life-long learning and personal transformation.<sup>6</sup> You are encouraged to keep a learning/reflection journal during the seven-week experience. You will work independently, at your own pace. The experience is designed to cover one focus area per week, but you may concentrate your time in a manner that makes sense to you within the boundaries of the project timeline.

**P**rior to beginning the formation experience, you will meet with the researcher so that she can explain the process and answer your questions. You will be asked to complete a participant information sheet, sign a confidentiality waiver and complete two pre-process assessments: one questionnaire related to self-awareness and one leadership skill survey. During that meeting you will receive all the formation experience materials. Together with the researcher and other participants, you will set the specific dates for the seven-week process. During the experience, the researcher will contact you weekly as a courtesy reminder to stay on task with the project expectations.

**A**fter the seven-week experience, you will be asked to repeat the self-awareness assessment. The researcher will also invite you to participate in a brief 1:1 verbal interview with her. The researcher will collect the completed personal information sheet, the waivers, and the assessment tools and will tape record the interview. Your participant guide and learning journal remain your private property. No one will have access to those unless you choose to share their contents.

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<sup>6</sup> These seven foci arise from the researcher's own lived experience, from her reading and research, and from consultation with other ministry leaders across the country.

## WEEK ONE

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### Focus Area: Identity in Christ

**Scripture:** “For [you] are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Eph. 2:10, emphasis added<sup>7</sup>)

“Therefore, if anyone is in Christ, he is a *new creation*; the old has gone, the new has come!” (2 Cor. 5:17, emphasis added)

**Definition:** Finding one’s identity in Christ means understanding and owning who one is as a child of God, created in the image of God. In Christ, that identity and image of God comes to full expression. In short, it means finding self-identity in God and allowing God to define oneself.

**Discussion:** As *adam*, as part of humanity, you are created by God in God’s image. Many people struggle, however to understand and own their identity as children of God. Especially in American culture, persons often allow society to define them according to cultural mores, social norms and customs, pop culture, and the expectations of other people. Perhaps you have wrestled with your sense of self in the face of what can often be tremendous external pressures to conform, to identify, or to syncretise with forces “out there.” Sometimes persons allow the “world” to define them, rather than allowing God to define them according to the *Word* of God.

Identity in Christ is a foundation for Christian living, because without it one cannot go on to maturity. Spiritual formation – growth in Christ-likeness – cannot take place without identity solidly grounded in the One we seek to follow. In the book of Ephesians alone there are forty references to being in Christ and having Christ in you! Christian living is like navigating a shopping mall. When viewing the map of possible destinations, it is essential to first know “you are here.”

As a Christian leader, part of your call is to guide others in Christian discipleship and to facilitate their growth in Christ-likeness. In order to exercise this kind of leadership, it is essential that you have full assurance of your own identity as a child of God, because *you cannot consistently behave in a way that is inconsistent with how you perceive yourself*. In other words, if you consistently feel defeated, worthless, inadequate, or unloved, your attempts to act like a victorious Christian will be just that – acting. If you see yourself as a child of God who is

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<sup>7</sup> All Scripture references are from the New International Version unless otherwise indicated.

spiritually alive in Christ, you will live in the victory and freedom that God has planned for you. Jesus said, “I have come that they may have life, and have it to the full.” (John 10:10b) Do you know and experience this abundant life? Or, does this verse seem like truth for some fortunate others, but not for you? Ask God to affirm or reaffirm the truth of who you are as a co-heir with Christ of his abundant love, grace, mercy, and life. How can you “keep your spiritual fervor; serving the Lord [and] Be joyful in hope, patient in affliction, faithful in prayer” (Rom. 12:11b, 12) without the confidence of knowing “[you] have been justified through faith [and] have peace with God through our Lord Jesus Christ, through whom [you] have gained access by faith into this grace in which [you] now stand.” (Rom. 5:1-2a)?

Do you hope that someday you might receive God’s grace and acceptance if your labor and striving somehow merits that status? Or, can you announce right now (out loud) “God loves me unconditionally just the way I am. God accepts me, and God is pleased with me.” As a Christian leader, perhaps you know in your head – in your intellect – the words of life from the Scriptures. Perhaps you even preach on them week-to-week. You preach of God’s unconditional love, of grace, of forgiveness, of mercy. You teach these topics in Sunday School classes, you speak these words of encouragement in counseling sessions with your parishioners. But do you really believe and own them for yourself in the core of your being? Or, do you believe that you, personally, must somehow earn God’s favor? Is it too good to be true that God would accept you and love you unconditionally? Do you know beyond a shadow of a doubt that you have been forgiven of your sin and set free in Christ? Do you believe that God’s grace – God’s unmerited favor – is freely available to you and a reality in your life? Do you believe that God accepts you just the way you are, even as God’s Holy Spirit is at work in you through the process of sanctification? When you are able to see yourself as a child of God, you will live as a child of God – in joy and in freedom.

Some people enter full-time “professional” ministry as a means to seek or earn God’s favor. For some, their identity comes from what they *do* rather than from *who they are* as a result of their relationship with God through Christ. In this distorted view, identity becomes wrapped up in what I do, rather than receiving what God has done for me. In this distortion, my behavior tells me what to believe about myself, and my identity may come from what other people say about me or may be derived from things I do or do not do. Growth and freedom come when one is able to form a solid identity in God’s work and God’s affirmation. Then, authentic Christian behavior and victorious living can flow out of authentic Christian identity grounded in the truth of God’s word. It is a matter of *being* versus *doing*. A Christian leader cannot love and lead God’s people until and unless that leader loves herself, has received God’s love, and allows the Holy Spirit to lead her in behaving in a way that is consistent with her

identity. How about you? Are you allowing your behavior – the things you do – to form your sense of identity? Do you understand yourself primarily to be a *pastor* since you fill a pastoral role, or do you understand yourself to be a *child of God* who happens to be called to pastoral ministry? How would you introduce yourself if asked, “Who are you?”

Jesus said, “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.” (Matt. 11:28-30) Do you feel weary and burdened today? If so, it may be that you are striving in your ministry to earn God’s favor and to define yourself according to your own efforts. You may have unknowingly placed a burdensome yoke upon yourself. Cease *striving* and begin *receiving*. Jesus said, “What good is it for a [person] to gain the whole world, and yet lose or forfeit his very self?” (Luke 9:25) What are you trying to gain through your ministry? Success? Affirmation? Recognition? Receive God’s love; receive God’s grace; receive God’s mercy. Even our best and most noble efforts can become a burdensome, self-imposed yoke when we strive to earn that which we need only receive. Receive Christ’s yoke and remove the artificial one you have placed on yourself. His yoke is easy and his burden is light.

### Activities:

1. Respond to the discussion section above. You may wish to use a journal to record your reflections and responses. What questions does the discussion raise for you? Do any of the addressed issues or points reflect your lived experience? What “ah-ha’s” or insights did you receive about yourself? Were you led to explore any particular Scriptures? Did the discussion “push any buttons” for you? Other areas of response?
2. Spend time reflecting on the Scripture statements in the categorical lists below. Look up each passage and read it in its entirety; in its context. You may wish to consider the passages in small sections. Allow the truth of God’s Word to penetrate your heart, your mind, your very being. **Speak out loud each Scripture statement from the list below.** Identify any of these passages that do not feel or seem like truth for you. Place a star by these statements. Using a concordance, find other Scriptures that reveal similar truth about your identity in that particular area. Spend time in prayer and meditation on those passages. Ask God to reveal specific roadblocks that keep you from accepting these statements and owning them yourself. You may wish to journal while you are reflecting and meditating on these Scriptures. You may also wish to discuss your study and reflection with a trusted confidante. Identify Scriptures that indicate

areas of recent growth for you – ones which you previously may have struggled to accept as true for you, but are ones with which you are currently confident.

### **Who I Am in Christ:**

#### **I am Accepted . . .**

John 1:12	I am God's Child.
John 15:15	I am Christ's Friend.
Rom. 5:1	I have been justified.
1 Cor. 6:17	I am united with the Lord (one spirit).
1 Cor. 6:19-20	I am bought with a price; I belong to God.
1 Cor. 12:27	I am a member of Christ's Body.
Eph. 1:1	I am a saint.
Eph. 1:5	I have been adopted as God's child.
Eph. 2:8, 9	I am saved by grace through faith; this is God's gift.
Eph. 2:18	I have access to God through the Holy Spirit.
Col. 1:14	I have been redeemed and forgiven.
Col. 2:10	I am complete in Christ.

#### **I am Secure . . .**

Rom. 8:1-2	I am free forever from condemnation.
Rom. 8:17	I am a co-heir with Christ.
Rom. 8:28	I am assured that all things work together for good.
Rom. 8:31-34	I am free from any charge against me.
Rom. 8:35-39	I cannot be separated from the love of God.
2 Cor. 1:21-22	I am established, anointed, sealed by God.
Col. 3:3	I am hidden with Christ in God.
Phil. 1:6	I am confident that the good work God has begun in me will be perfected.
Phil. 3:20	I am a citizen of heaven.
2 Tim. 1:7	I have not been given a spirit of fear, but of power, love and a sound mind.
Heb. 4:16	I can find grace and mercy in time of need.
1 John 5:18	I am born of God; the evil one cannot touch me.

#### **I am Significant . . .**

Matt. 5:13-14	I am the salt and light of the earth.
John 15:1, 5	I am a branch of the true vine, a channel of his life.
John 15:16	I have been chosen and appointed to bear fruit.
Acts 1:8	I am a personal witness of Christ's.

1 Cor. 3:16	I am God's temple.
2 Cor. 5:17-21	I am a minister of reconciliation for God.
2 Cor. 6:1	I am God's co-worker. (1 Cor. 3:9)
Eph. 2:6	I am seated with Christ in the heavenly realm.
Eph. 2:10	I am God's workmanship.
Eph. 3:12	I may approach God with freedom and confidence.
1 Pet. 4:10	I am gifted by God.
1 Pet. 2:9	I am one of God's chosen people; I am a priest.
Phil. 4:13	I can do all things through Christ who strengthens me. <sup>8</sup>

3. The following paraphrase of a collection of Scriptures comes in the form of a love letter from God to you. In reading and reflecting on this selection, receive God's love and God's heart for you, personally. Be sure to look up the biblical texts that are referenced in this paraphrase and meditate prayerfully on them. After reflecting on the Scriptures, write a prayer of response to God.

### My Beloved

Because of my great love for you, and in the richness of my mercy, I made you alive with Christ even when you were dead in sin. I saved you and called you to live a holy life. I did this, not because of anything you have done but because of my own purpose and grace. For it is by grace you have been saved, through faith. This is not from yourself or by your works, it is simply my gift to you. You could never buy or earn this gift. Jesus paid the full price; by his blood you are now justified.

Never think that your observance of my laws will save you. As you keep them, they will have their own measure of reward, but they will not save you. It is only my grace that makes you whole.

No amount of good works will save you; rather, you have been created in Christ Jesus to do good works, which I prepared in advance for you to do. The fact is that you have been crucified with Christ and you no longer live, but Christ lives in you. The life you live in the body, you must live by faith in my Son, who loved you and gave himself for you.

Therefore, count yourself dead to sin but alive in Christ Jesus, and live a life worthy of the calling you have received.

(Psa. 19: 9-11; John 1:16-17; Rom. 3:20-22, 24; 5:9; 6:11; Gal. 2:16, 20-21; Eph. 2:4-5, 8-10; 4:1; 2 Tim. 1:9)<sup>9</sup>

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<sup>8</sup> This list is adapted from a bookmark resource published by Freedom in Christ Ministries. Please see the recommended resources section of this section of the material for the full citation.

<sup>9</sup> *The NIV Worship Bible* (Maranatha! The Corinthian Group, 2000), 1571.

4. Read Eph. 1:3-14. Reflect on the following statements that flow from this passage:

In Christ . . .

- I am blessed
- I am chosen
- I am holy
- I am loved
- I am adopted by God
- I am redeemed
- I am the recipient of God's lavish grace
- I am marked with a seal, the promised Holy Spirit

Allow the truth of these statements to permeate your very being. During this week, find three people with whom to share this Scripture passage. Share these Scripture statements with them and affirm the truth of God's Word for their lives. Can these persons say and believe, "I am blessed; I am chosen; I am holy . . .?" If not, pray with them and guide them in wrestling with their self-understanding and the teaching of the Scriptures.

For further reflection:

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, and fabulous? Actually, who are you not to be? You are a child of God. Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We are born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

~Marianne Williamson. *Return to Love*

(1992, hardcover p. 165, paperback pp. 190-191)

<http://www.marianne.com/index.php>

**Suggested Resources:**

Freedom in Christ Ministries (a ministry resource center)  
9051 Executive Park Drive  
Suite 503  
Knoxville, TN 37923  
(865) 342-4000  
<http://www.ficm.org><sup>10</sup>

Neil T. Anderson. *Victory Over the Darkness: Realizing the Power of Your Identity in Christ* (Ventura, CA: Regal Books, 1990).

Neil T. Anderson. *The Bondage Breaker* (Eugene, OR: Harvest House Publishers, 1990, 1993).

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<sup>10</sup> This Internet website was accessible on Friday, September 22, 2006, at 1:30PM.



## WEEK TWO

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**Focus Area:** Unique Design; Life Purpose and Mission

**Scripture:** “. . . I am fearfully and wonderfully made . . .” (Psa. 139:14b)  
 “‘For I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future.’” (Jer. 29:11)

**Definition:** Unique design: all that makes a person a distinctive individual—a person’s God-given characteristics and attributes plus her/his formative experiences molded in culture and community. Life purpose: one’s reason for being. Mission: a template of purpose; a stated plan of action.

**Discussion:** Last week you spent time exploring the concept of your identity in Christ. You engaged God’s Word to seek illumination regarding who you are as God’s child. This week you are invited to expand that concept to consider more fully who God has created you to be and then what God is calling you to do.

God has *fearfully and wonderfully* made you, as the psalmist declared. There is no one else on earth that is exactly like you. You are uniquely fashioned and gifted by the Creator. God has given you physical attributes, an intellect, a personality, talents and abilities, and spiritual gifts. You are also formed by the culture in which you were raised and in which you currently live and by the communities of people of which you are a part. For example, your family of origin has a tremendous formative impact on the person you are. Your life experiences all impact your development and give shape to the attributes and characteristics you express. A human being is complicated, and a comprehensive study of cultural anthropology, human biology, sociology, spirituality, and psychology is beyond the scope of this project. This week’s material merely provides a starting point at which to invite you to reflect on who you are and who God created you to be.

The Apostle Paul tells us, “Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us.” (Rom. 12:4-6a) Paul expands this body metaphor in 1 Corinthians. Regarding spiritual gifts he writes, “Now to each one the manifestation of the Spirit is given for the common good.” (1 Cor. 12:7) This theme is echoed elsewhere in scripture. “Each one should use whatever gift he has received to serve others, faithfully administering God’s

grace in its various forms.” (1 Pet. 4:10) These scriptures affirm that God does indeed give spiritual gift(s) to each member of the Body of Christ. Spiritual giftedness is part of one’s “divine design.” A wealth of resources and literature exists regarding spiritual gifts. Scholars and practitioners vary in their articulation of the number and character of the spiritual gifts. The activities for this week invite you to engage one resource among many that will help you assess which spiritual gift or gift mix you bring to the Body of Christ.

Another way in which you are unique is your personality. Your personal preferences, your drives, impulses, values, motives, needs, and the way you think, perceive, conceptualize, understand, feel, comprehend and make sense of things all flow out of your personality. Scholars and researchers have studied personality typing and have produced frameworks within which to conceptualize and characterize personality types. One of the most famous is the Myers-Briggs Type Indicator (MBTI). (See recommended resource section below.) One of the activities for this week invites you to engage a resource which incorporates another approach to personality typing (DISC). This resource combines an assessment of spiritual gifts with personality type and then integrates the two in a uniquely helpful way.

As a child of God, your life has purpose and meaning. God’s care of and delight in God’s creation is evident throughout the scriptures. The church confesses this truth. The Westminster Catechism begins,

Q. 1. What is the chief end of man [sic]?

A. Man’s [sic] chief end is to glorify God, and to enjoy him forever.<sup>11</sup>

This ontological, inherent purpose derives itself from the Creator. Why do human beings exist? We exist to glorify God – this is our *purpose*.

Your life also has a specific, God-ordained *mission*. If purpose answers the question “why?” then mission answers the question “what?” What is it that you are called, specifically, to do with your purpose-filled life? The word *vocation* derives from a Latin word *vocare*, which in essence means *calling*. Literally, *vocare* means *to respond to a heard voice*. As the voice of the Creator calls, what direction does God issue to you? Given your specific divine-design, what are you uniquely created and called to do? As a leader in the church, you have articulated a “call to ministry.” Within that broad, generic understanding, what is the *heartbeat* of your call? Given all that is uniquely you, what narrow niche in the Kingdom of God are you called to fill?

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<sup>11</sup> *The Constitution of The Presbyterian Church (USA), Part I Book of Confessions* (Louisville, KY: The Office of the General Assembly, 1994), 181.

Articulating a well-focused mission statement can help to provide the destination on the map toward which your whole life navigates. Each step along the way, each piece of the journey, takes you toward the goal and focuses you in a particular direction. A mission statement helps you to name and own your unique function within the Body of Christ. What is the primary thing that God would use you to accomplish for the sake of the Kingdom and the world?

Notice that your *job* is not the same thing as your mission. Once you reach clarity regarding what it is that you are uniquely designed and called to do, then jobs become a means toward that greater end (the mission) not an end in and of themselves. The mission is always larger than a job, position, or piece of work. Laurie Beth Jones warns, "To confine the entire sum of your personality and gifts within the boundaries of your current job is to put yourself in the precarious position of losing your sense of identity when your job changes."<sup>12</sup> Your mission is always bigger than your relationships and roles, too. Perhaps your current role is pastor. What is your overarching mission, in which your role as pastor is a means toward fulfilling that mission?

Jones clearly defines the objective of a mission statement, "Having a clearly articulated mission statement gives one a template of purpose that can be used to initiate, evaluate, and refine all of one's activities."<sup>13</sup>

Scripture gives many examples of persons who had a clear understanding of their life mission. When questioned about his identity and purpose, John the Baptist answered, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.'" (John 1:23b) John also affirmed, "the reason I came baptizing with water was that he [Jesus] might be revealed to Israel." (John 1:31b) John had a keen understanding of the heartbeat of his personal calling. "*the one who sent me to baptize with water* told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.'" (John 1:33b) (emphasis added).

Jesus himself had a clear understanding of his own life mission. He said, "I have come that they may have life, and have it to the full." (John 10:10) Elsewhere he declared, "For the Son of Man came to seek and to save what was lost." (Luke 19:10) Jesus also stated his mission in this way, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45)

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<sup>12</sup> Laurie Beth Jones. *The Path: Creating Your Mission Statement for Work and For Life* (New York: Hyperion, 1996), 9.

<sup>13</sup> Ibid, XI.

Each of these statements gives depth and nuance to Jesus' mission. His clearly defined mission guided every attitude and activity of his life. Yours can, too.

### Activities:

#### 1. Spiritual Gifts and Personality Type Assessment

a. Engage the resource, *Uniquely You in Christ: Combining 16 Spiritual Gifts with 4 (DISC) Personality Types*.<sup>14</sup> (Provided to you separately) Read the resource in its entirety, paying particular attention to the inventory instructions and then complete the two inventories it contains. Note that the instructions for the *Uniquely You* Questionnaire (page 8 of the resource) ask you to choose your responses based on how you behave *under pressure*. Be sure to score each inventory/questionnaire and then re-read pages 12 through 34.

b. Reflect on the inventory results. What did you learn about yourself? What did the inventories confirm about you?

c. Ask two trusted friends or colleagues how they perceive you. What do they report are the spiritual gifts you bring to the Body of Christ? How do they experience your personality? Is there congruence between the feedback they provide and the results of your inventories? Reflect. Also, reflect on the questions on page 34 of the resource. You may wish to journal about these questions.

2. Reflect upon and answer the following questions. You may wish to journal about your reflections and responses. **Please interpret these questions in a way that is meaningful for you.**

- a. What spiritual gift(s) do you bring to the Body of Christ?
- b. My basic temperament/personality type (according to DISC) is . . .
- c. I recognize my primary strengths as . . .
- d. I identify my growing edges as . . .
- e. My interests, passions, dreams, and hobbies are . . .
- f. My vocational abilities include . . .

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<sup>14</sup> Mels Carbonell. *Uniquely You in Christ: Combining 16 Spiritual Gifts With 4 (DISC) Personality Types* (Blue Ridge, GA: Uniquely You, 1997).

- g. I am educated and/or trained to . . .
- h. I have special skills for . . .
- i. When I was a child, what did I want to do/be when I grew up?
- j. Am I currently being or doing anything that resembles that childhood dream? If so, what? If not, why not?
- k. Who am I in relationships (e.g. son/ daughter, mother/father, friend, etc)?
- l. What do others say about me?

As you reflect upon your answers to these questions, do you consider yourself to be a “round peg in a round hole” in terms of your current vocation? Is your current work/ministry a good match for who you are? Are you living your potential such that you can be of the greatest possible usefulness for the Kingdom of God? If you feel like a “round peg in a square hole,” what needs to change? What could/should be different? What is your next step toward making any necessary changes?

### 3. Personal Mission Statement

a. If it is possible for you to do so, obtain a copy of *The Path*, by Laurie Beth Jones. (See the complete citation in the recommended resources section below.) Read the book, completing the exercises contained throughout the book in order to articulate a unique mission statement for your personal work and life. Ms. Jones’ Internet website also contains resources and materials that you might wish to utilize, including a downloadable (for purchase) resource, *Creating Your Mission Statement*. (See the recommended resource section below for the URL.)

b. If you do not have access to *The Path*, please use the following questions to guide you toward articulating a personal mission statement.

1. Take your answers to the questions in item #2 above and look for generative themes. What recurring words or images jump out at you? Do you see any basic patterns in your gifts, interests, skills, talents, and experiences?

2. What are your most closely held *values*? (Your assumptions, beliefs, credos, convictions, non-negotiables)

3. What do you want to do with your life? What do you hope to accomplish? (Dream big – as you envision this plan, remove any barriers to your creative process such as financial concerns, geographic limitations, etc)

4. What does God want you to do with your life?

5. What are your passions? What are your primary motivators in life? What is it that you simply cannot leave undone? What kinds of activities or causes consume your imagination, your thoughts, your energy? [The word *enthusiasm* comes from the Greek root words *en* and *theos* which means *in God*. About what are you enthusiastic, or “in God”?]

6. What legacy do you want to leave behind? (For what do you want to be remembered?)

7. For what are you willing to die? For what would you lay down, or give your life?

8. Using your answers to the questions above, begin to articulate your personal mission statement. It should have three parts:

i. Use a strong verb or verbs that describe what activity(s) you feel most compelled to pursue (you may wish to consult a thesaurus here)

ii. Name the principle, cause, value, activity, specific ministry, or purpose that you would be willing to defend to the death or to which you would devote your life

iii. Name the specific group of people or the cause about whom/ which you are most *passionate*

(Note: Your passion will help direct you to a specific group or community of people. For example, your spiritual gift and area of education and experience might be teaching, but your passion will direct you toward a specific audience, such as at-risk teens, third-graders, seminary students, etc.)

Sample mission statement:

My mission is to invest in others and equip them for personal and communal transformation.

Friendship with oneself is all-important, because without it one cannot be friends with anyone else in the world. ~Eleanor Roosevelt

I believe it's true that the difference between great people and everyone else is that great people create their lives actively, while everyone else is created by their lives, passively waiting to see where life takes them next. ~Michael Gerber

### Suggested Resources:

Uniquely You: Your Human Resource Center (a ministry resource center)

<http://www.uniquelyyou.com/newsite/about.shtml><sup>15</sup>

PO Box 490

Blue Ridge, GA 30513

(706) 492-5490

Laurie Beth Jones. *The Path: Creating Your Mission Statement for Work and for Life* (New York: Hyperion, 1996).

<https://www.lauriebethjones.com/index.jsp><sup>16</sup>

The Myers & Briggs Foundation

<http://www.myersbriggs.org><sup>17</sup>

You can learn more about the Myers-Briggs Type Indicator (MBTI) instrument by visiting this Internet site on the World Wide Web.

You can take a quick, unofficial version of the MBTI on-line by visiting the following Internet site:

[http://www.personalitypathways.com/type\\_inventory.html](http://www.personalitypathways.com/type_inventory.html)<sup>18</sup>

David Keirsey and Marilyn Bates. *Please Understand Me: Character & Temperament Types* (Del Mar, CA: Gnosology Books Ltd, 1984).

Andy Stanley. *Visioneering* (Sisters, OR: Multnomah Publishers, 1999).

The following texts are primarily geared toward articulating the mission, vision, and values for a church or organization, but the information they contain is also applicable for individuals seeking to articulate personal core values and life mission.

Aubrey Malphurs. *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary* (Grand Rapids, MI: Kregel Publications, 1997).

Aubrey Malphurs. *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids, MI: Baker Books, 1996, 2004).

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<sup>15</sup> This Internet website was accessible on Friday, September 22, 2006, at 1:30PM.

<sup>16</sup> This Internet website was accessible on Friday, September 25, 2006, at 10:47AM.

<sup>17</sup> This Internet website was accessible on Friday, September 22, 2006, at 3:22PM.

<sup>18</sup> Ibid.

The following texts, written by the poet, David Whyte, contain profound wisdom and guidance for anyone seeking to better understand one's identity, purpose, and mission.

David Whyte. *The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America* (New York: Currency Doubleday, 1994, 2002).

David Whyte. *Crossing the Unknown Sea: Work as a Pilgrimage of Identity* (New York: Riverhead Books, 2001).



## WEEK THREE

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**Focus Area:** Identity as a Leader

**Scripture:** “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” (Jer. 1:5)

**Definition:** Identity as a leader refers to the leadership style, characteristics, and attributes that one demonstrates as a leader and also incorporates the particular leadership model that one lives out in the leadership role.

**Discussion:** As discussed in the week 2 module, a person’s behavior flows out of her/his identity. In other words, one’s self-perception drives and motivates behavior – reactions, responses, choices, and actions. Who you are as a person informs who you are as a leader. Your temperament and personality, for example, inform and influence your leadership style as much as your training and education. Your experience of other people’s leadership, including that of your parents and other significant adult role models as well as your supervisors and mentors impacts your own leadership development.

Your formation and your identity influence how you behave, consciously and unconsciously, as a leader. Ideally congruence exists between your self-identification as a leader and the behaviors that you actually demonstrate on a daily basis in your leadership. For example, if you identify yourself as a facilitating, or team-building leader, do your actions actually serve to develop and nurture authentic teams? It may be that a leader believes she is a facilitator, but she actually retains control of most tasks and initiatives and inwardly finds in most cases that it is easier to “just do it myself.” As a person grows in self-understanding, and intentionally seeks to better understand her/his leadership style, conscious awareness and conscious behavior will be more manifest. When awareness about identity, including leadership style, is low, one reacts and responds unconsciously based on hidden assumptions and patterns of learned behavior. The activities below are designed to assist you in reflecting on your leadership style and the model(s) of leadership you typically employ, and to help you become more conscious of how you behave as a leader.

The leadership literature is extensive and one can find seemingly unending resources from which to learn about leadership style and type. This project offers an admittedly limited perspective due to the scope of this endeavor. You are encouraged to go deeper on your own into the leadership literature (both secular

and religious) and resources—available in print, on the World Wide Web through the Internet, and through education, training, and coaching—in order to continue to learn and grow as a leader.

### Activities:

1. The following material in activity 1 was adapted from resources developed by the Pohly Center for Supervision and Leadership Formation at United Theological Seminary in Dayton, OH.<sup>19</sup> The first chart highlights the basic components of any leadership model. The second chart depicts some sample orientations toward leadership (work, education, resource, colleagueship) with their inherent component characteristics. Note that an individual leader may typically exercise a strong preference for a particular paradigm, but may choose to adopt an alternative approach to any given situation. For example, a leader may usually operate from a “colleagueship” orientation, but in the face of a pressing project deadline, opts to exercise a “work” approach to the task at hand. The third chart shows four examples (among many) of possible leadership models. Answer the following questions, using your journal to record your answers and reflections.
  - a. Locate yourself on the second chart. Which leadership orientation or paradigm do you most often employ? Which one feels most comfortable to you, or seems like the best “fit?” Which approach do you employ under pressure?
  - b. Locate yourself on the third chart. Which leadership model do you usually live out in your ministry? What behaviors do you demonstrate that qualify your choice? Show the chart to two or three of your co-workers or parishioners. Which model do they place you in as they experience your leadership? If your self-understanding about your leadership model and the perception and experience of others does not match, where does the disconnect come from? Talk with a trusted confidante who can help you to process this question of your leadership.

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<sup>19</sup> Pohly Center for Supervision and Leadership Formation, United Theological Seminary, 4501 Denlinger Road, Dayton, Ohio 45426, <http://www.united.edu/pohlycenter>.


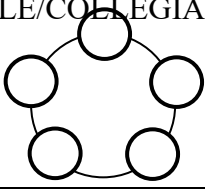
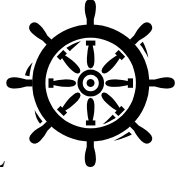
### Components of a Leadership Model:

Components	Description
Goal	The outcome that is desired as a result of one's leadership
Task	That which must be done to achieve the goal
Focus	The activity, value, or emphasis upon which attention will be concentrated in order to carry out the task
Relationship	The primary way in which the leader and others will work together
Locus of Authority	The person(s) in whom the decision-making power resides

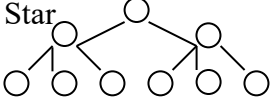
### Examples:

<u>Components:</u>	<u>Paradigms:</u>			
	Work	Education	Resource	Collegueship
Goal	Accomplish Task or Program	Teach Effectiveness in Ministry	Enable to Minister Effectively	Self/Peer Leadership
Task	Assign and Hold Accountable	Define Responsibilities	Make Resources Available	Facilitate Each Other's Unique Ministry
Focus	Assigned Task	Evaluation of Others and Their Ministry	Expressed Needs of Others	Mutual Ministry
Relationship	Leader/Follower	Teacher/Learner	Consultant/Partner	Colleague/Colleague
Locus of Authority	Leader	Collaborative with Leader's Initiative	Partner(s)	Shared

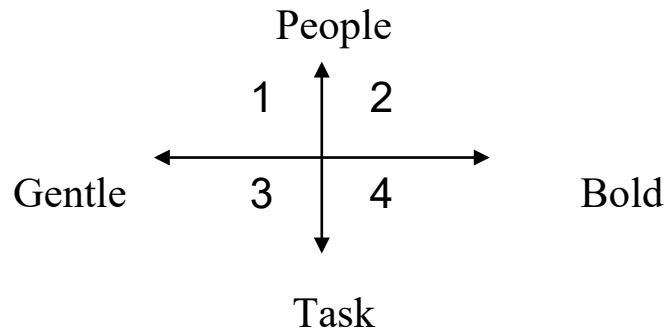
### Sample Leadership Models:

	 CEO	CIRCLE/COLLEGIAL 	 WHEEL
SUMMARY	Focuses in and revolves around CEO in hierarchical, authoritarian structure	Treats individuals and staff as a team by sharing authority and competence.	Utilizes the best in both preceding models by sharing some authority while honoring individual expertise and team relationships.
AUTHORITY	Vested in office or person at top of organization	Located in personal expertise in context of team or staff	Vested in office or person at center, but shared; lots of testing and checking
LEADERSHIP	Designated; responsibilities assigned; style tends to be authoritarian and possessive	Based on skills and is shared; style is non-directive and based on mutuality	Both emergent and delegated but cleared with person at center; style is collaborative
COMMUNICATION	Channeled through person at the top	Patterns are diverse; open, free-flowing	Flows freely among team members; cleared as necessary with person at center
DECISIONS	May be negotiated with members of the staff, but final word belongs to person at the top	Made by consensus	Often democratic; person at center gains consensus thru daily peer relationships, but final decision rests with person at center
PLANNING	Usually delegated; staff meetings for clearing policy, calendar, programs	Group effort; takes time; execution of plans are simple, clear, direct	Generally efficient; relies on creativity of each team member in area of responsibility
COMMITMENT	Depends on loyalty to person at the top, organization, or individual task	Level is high to colleagues and task; usually to organization	High level of commitment to all peers, ethos/values of organization due to mutual respect and ownership
DISCIPLINE & REWARDS	Belong to person at the top	Belong to the group	Belong to person at the center but usually checked out with team members

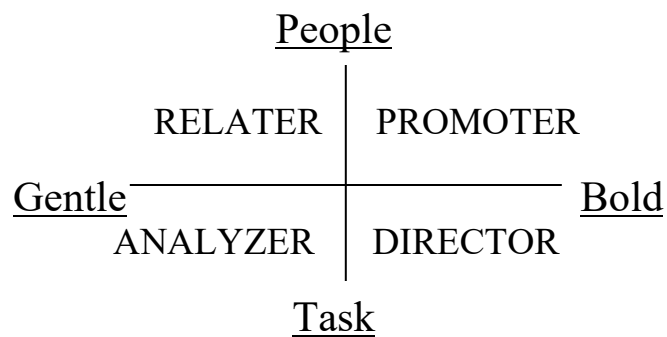
Sample Models, continued:

	Star 		
SUMMARY	Focuses in and revolves around a central person in an hierarchical, authority structure		
AUTHORITY	Vested in office or person at top of organization		
LEADERSHIP	Designated; responsibilities assigned; style tends to be authoritarian and possessive		
COMMUNICATION	Channeled through the central figure		
DECISIONS	May be negotiated with members of the staff, but final word belongs to central figure		
PLANNING	Usually delegated; staff meetings for clearing policy, calendar, programs		
COMMITMENT	Depends on loyalty to central person, organization, or individual task		
DISCIPLINE & REWARDS	Discipline for inadequate performance belongs to the central person; same with rewards		

- Every leader has specific tendencies, or orientations toward both people and tasks. Leaders also differ in their approach to people and tasks in terms of intensity and presence. Consider the diagram below, which is adapted from Group's *Who Am I as a Leader?* resource referenced in the recommended resources section of this week's module. Locate yourself in one of the quadrants based on your preference or tendency to be more people-oriented or more task-oriented, and whether boldness or gentleness is characteristic of your approach to both people and tasks.



Now consider the diagram below.



If you tend to be a total “people-person” who is very outgoing, gregarious, and assertive, then your leadership style is likely to be PROMOTER. If you tend to be a total “people-person” and your approach is gentler, as opposed to outgoing and bold, then your leadership style may be RELATER. Those who are task-oriented and bold can be identified as DIRECTORS. An ANALYZER is one who is more oriented to tasks, but who approaches tasks and people in a gentle manner.<sup>20</sup> Locate yourself on the diagram, and identify your leadership style based on this brief description. How does your leadership style identified here compare to your DISC personality type that you identified in the week 2 module (*Uniquely You* inventory)? Reflect.

3. The table below provides some possible behavioral approaches to leadership in ministry. You could consider these to be leadership models, as well.
  - a. Think about each provided model or metaphor, and list behaviors that you think a person would demonstrate when authentically living out each leadership metaphor.

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<sup>20</sup> *Who Am I as a Leader?* Brian Proffit, ed. (Loveland, CO: Group Publishing, 2006), 10, PP5, PP6. (ISBN 978-0-7644-5379-3). Reprinted with permission.

- b. Which of these behavioral approaches do you exhibit in your leadership? If none of these possibilities adequately describes you, then articulate an alternative metaphor or approach that best describes you in you as a leader. List the behaviors that you exhibit in your leadership.
- c. How does the metaphor that you chose in this activity compare with the leadership model you chose in activity 1b and the leadership style you identified in activity 2? Is there congruence? Why or why not? Reflect.

Behavioral Approaches to Leadership:

<u>Metaphor</u>	<u>Behaviors:</u>
Shepherd	
CEO	
Servant-leader	
Chaplain/Parish Priest	
Mentor Coach	
Facilitator/Team-Builder	
Apostle	
Other:	

4. Andy Stanley, Reggie Joiner, and Lane Jones identify the following types of leaders: entrepreneurial, nurturing, charismatic, innovative, managing, and high-performance.<sup>21</sup> The authors suggest that the same characteristics that make a leader effective may also adversely affect his or her ability to develop other leaders. The following chart, adapted from their text, lists strengths and growing edges of each leadership style. Think about what each descriptor (e.g. entrepreneurial) means to you and identify which one best fits you. Reflect on the accompanying strength and “shadow side.” How have you seen both lived out in your life?

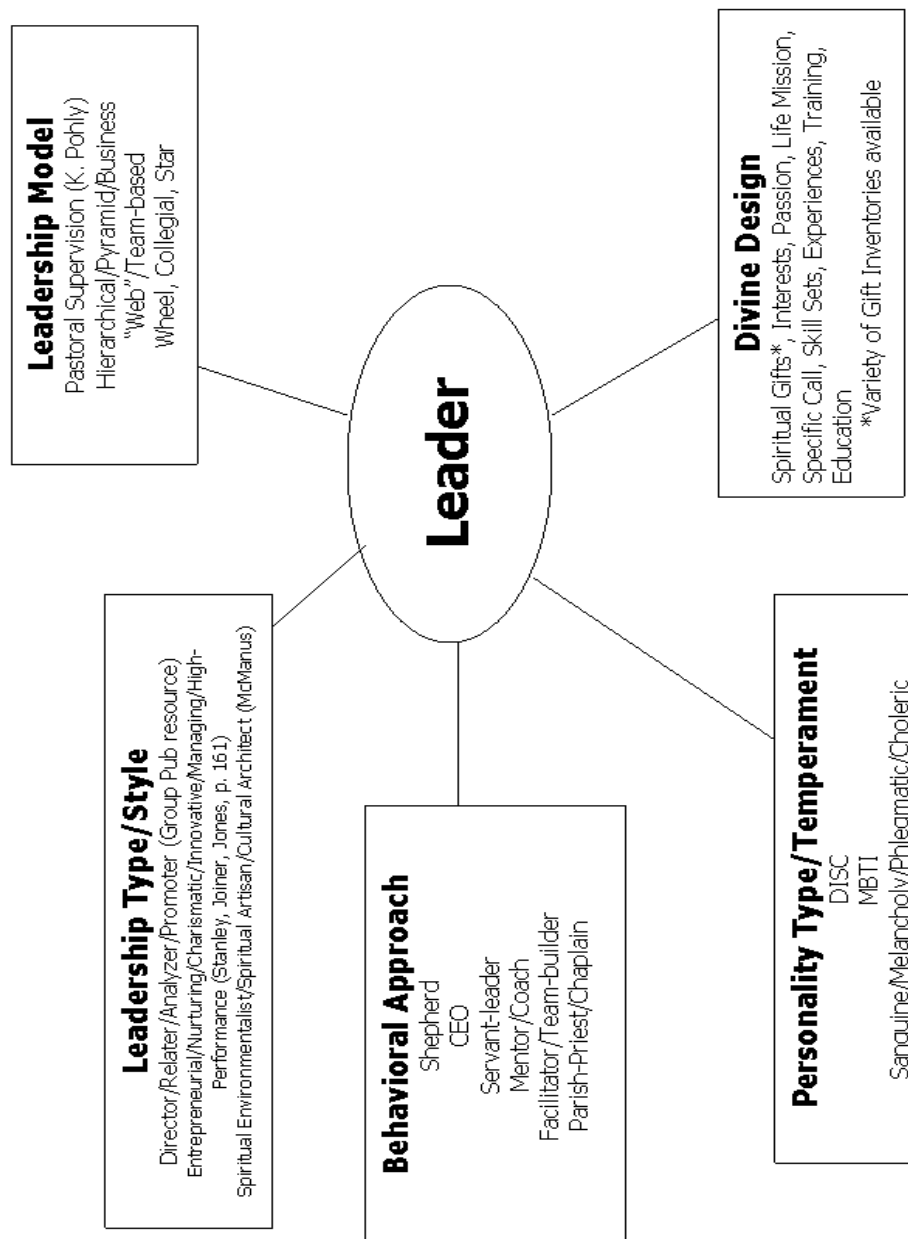
<u>Style</u>	<u>Strength</u>	<u>Shadow Side</u>
Entrepreneurial	Risk-taking and pioneering new territory	May see others' fresh ideas as threatening or in competition with one's own
Nurturing	Patient and encouraging	May lack the zeal to confront someone in areas that really need to change
Charismatic	Able to inspire others to follow a dream or vision	May become jealous and defensive when the time comes for people to follow a new leader
Innovative	Uses creativity to produce something relevant and original	Tends to become possessive when another person tries to improve upon what has been created
Managing	Excels at coordinating staff and developing systems	May stubbornly resist those who question the process or want to experiment with alternative methods
High-performance	Able to juggle an incredible workload and remain effective and productive	Failure to delegate and empower does not allow others to own a piece of the vision and realize their own potential

<sup>21</sup> Andy Stanley, Reggie Joiner, and Lane Jones. *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Publishers, 2004), 161.



5. Refer to the following schematic. Notice that your identity as a leader is predicated on your “divine design” and your formative experiences. You may wish to highlight descriptors on the schematic that best describe who you are at this point on your life’s journey. What have you learned in this three-week process (from the modules and your personal study, prayer, discussion with others, and reflection) that helps to inform your understanding of who you are as a leader? Reflect. Use your journal if that is a helpful exercise for you.

### Who Am I as a Leader?



### Suggested Resources:

*Who Am I as a Leader?* (Group Publishing, 2006. ISBN 978-0-7644-5379-3). This book contains a 3-hour workshop resource which includes a CD-ROM with reproducibles and presentation visuals from Group's Church Volunteer Central Training Series. It is designed to help leaders discover their strengths and leadership style. It is available through the Group Internet website below.

Group Publishing & Group Publishing's Church Volunteer Central Association  
PO Box 481  
Loveland, CO 80539  
(800) 447-1070  
<http://www.group.com>  
<http://www.churchvolunteercentral.com><sup>22</sup>

The Malphurs Group consulting firm offers a similar leadership style resource.  
<http://www.malphursgroup.com/images/PDFs/LeadershipStyles.pdf><sup>23</sup>

Erwin Raphael McManus. *An Unstoppable Force: Daring to Become the Church God Had in Mind* (Loveland, CO: Group Publishing, 2001).

This is an evocative text regarding vision for the 21<sup>st</sup> century church. McManus describes spiritual leadership using several poetic and descriptive metaphors: *spiritual environmentalist*, *spiritual artisan*, and *cultural architect*. He also articulates his understanding of *apostolic* leadership. These metaphors may be helpful to you as you wrestle with your own self-understanding as a leader.

Kenneth Pohly. *Transforming the Rough Places: The Ministry of Supervision* (Franklin, TN: Providence House Publishers, 2001).

Pohly transforms the word supervision, overturning its usual connotation of bossism and hierarchy and provides a fresh perspective on collegiality, mutuality, and shared leadership. He offers an innovative model of leadership, which includes mutual accountability and care. It is a useful model for multi-staff settings, pastor-parish relations committees, and any team or committee situation.

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<sup>22</sup> These Internet websites were accessible on Tuesday, September 26, 2006, at 10:02AM.

<sup>23</sup> This Internet website was accessible on Monday, October 16, 2006, at 12:30PM.

## WEEK FOUR

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**Focus Area:** Holistic Life Balance and Self-Care

**Scripture:** “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.” (Matt. 11:28, 29)

“What good is it for a man to gain the whole world, yet forfeit his soul?” (Mark 8:36)

**Definition:** Holistic refers to all-encompassing – every area or realm of one’s life: personhood, including the physical, spiritual, mental, and emotional aspects; family; work/ministry; and community. Holism also connotes unity and wholeness of one’s personhood, as opposed to compartmentalizing and segmenting the aspects of one’s self. A life in balance gives healthy priority to each area or realm without one or more overwhelming the others. Self-care refers to the manner in which one cares for one’s needs in each of the aspects of personhood and realms of life articulated above.

**Discussion:** The Christian life is costly. We are called to live sacrificially, dying to self and living for God. Jesus said, “Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.” (Matt. 10:37-39) The Christian life is also lavish. God pours out grace, mercy, forgiveness, and love upon all who will receive it. The Apostle Paul prayed that believers might “grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge – that you may be filled to the measure of all the fullness of God.” (Eph. 3:18b-19) God invites us to live in this tension between giving up and receiving, between carrying a cross and running to the Cross, between dying and rising. In the tension is life itself.

As we sacrifice our lives, as we *give up* self, God does not call us to *use up* self. Too often, loss of self becomes the high price of ministry for those in full-time service. Jesus lifts up the tension between sacrifice and abundant life with startling clarity. “If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. What good is it for a

man to gain the whole world, yet forfeit his soul?" (Mark 8:34b-36) (cf. Matt. 16:24-26) Jesus speaks of the path to life in the Kingdom of God as a giving up of one's life in exchange for receiving the life of Christ. Jesus' question (vs. 36) cuts to the heart of one's motivation. A person is either sold out to the world or sold out for the Kingdom of God. Jesus' question also cuts to the heart of one's motivation for service in professional ministry. The shadow side of sacrificial service is falling off the deep end into over-functioning and striving in one's own strength and efforts. The lure of the ministry Dark Side is a self-aggrandizing desire to be in control, to be liked by one's congregation, to fulfill denominational expectations for church growth and financial health, to be successful, to be all things to all people, to be "super-pastor." What good is it for a pastor to gain the whole world in terms of having a "successful" ministry and yet forfeit his life in the process? And yet this is the path many walk. The word translated *forfeit* in Mark 8:36 also means *to be fined*. Winding up spent, used up, and empty at the end of one's ministry career is a tragic price – a costly fine – to pay for striving to achieve a successful pastorate.

Eugene Peterson reflects on this issue, "... becoming so diligent in being a pastor, *working* for Jesus, that it crowds out the personal life of *living* for Jesus . . . The constant danger for those of us who enter the ranks of the ordained is that we take on a role, a professional religious role, that gradually obliterates the life of the soul . . . Many a Christian has lost his or her soul in the act of being ordained."<sup>24</sup>

As Christian leaders, we often equate busyness with effectiveness. Herrington, Creech, and Taylor observe,

It is tempting to wonder, *Isn't that just the price we pay for being in leadership? Isn't that just the way things are?* Then we remember Jesus. Although he was certainly sensitive to the needs of others, the people pressing for his attention never determined his agenda. Jesus' emotional compass was not calibrated by the needs and demands of those around him . . . Instead, he regularly separated himself from the emotional intensity of his public life and aligned himself with the purpose of the Father (John 4:34). Only the redemptive plan of the Father determined for Jesus what the right thing was at any given moment.<sup>25</sup>

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<sup>24</sup> Marva Dawn and Eugene Peterson. *The Unnecessary Pastor: Rediscovering the Call* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2000), 13, 14.

<sup>25</sup> Jim Herrington, R. Robert Creech, and Trisha Taylor. *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003), 131.

Consider the following passage from Wayne Muller's book *Sabbath: Restoring the Sacred Rhythm of Rest*.

In the relentless busyness of modern life, we have lost the rhythm between work and rest . . . In our drive for success we are seduced by the promises of more: more money, more recognition, more satisfaction, more love, more information, more influence, more possessions, more security. Even when our intentions are noble and our efforts sincere — even when we dedicate our lives to the service of others — the corrosive pressure of frantic overactivity can nonetheless cause suffering in ourselves and others. A “successful” life has become a violent enterprise. (emphasis added) We make war on our own bodies, pushing them beyond their limits; war on our children, because we cannot find enough time to be with them when they are hurt and afraid, and need our company; war on our spirit, because we are too preoccupied to listen to the quiet voices that seek to nourish and refresh us; war on our communities, because we are fearfully protecting what we have, and do not feel safe enough to be kind and generous; war on the earth, because we cannot take the time to place our feet on the ground and allow it to feed us, to taste its blessings and give thanks. . . Remarkably, within this mosaic there is a universal refrain: *I am so busy*. . . We say this to one another with no small degree of pride, as if our exhaustion were a trophy, our ability to withstand stress a mark of real character. The busier we are, the more important we seem to ourselves and, we imagine, to others . . . Our lack of rest and reflection is not just a personal affliction. It colors the way we build and sustain community, it dictates the way we respond to suffering, and it shapes the ways in which we seek peace and healing in the world . . . the Chinese pictograph for “busy” is composed of two characters: *heart* and *killing*.<sup>26</sup>

Reflect on Muller's critique. In what way(s) is he describing your life? In light of your reading and reflection in this section, review the discussion section in the Week 1 module, particularly the last paragraph, and your journal notes on that section. How would you characterize the pace of your lifestyle? Are you carrying Jesus' yoke, which is light, or are you carrying a burdensome yoke? Reflect.

Your personal values drive and determine your behavior. Whether you are conscious of them or not, your value-system dictates every decision you make, every action you take, and informs your attitudes and assumptions. Professed

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<sup>26</sup> Wayne Muller. *Sabbath: Restoring the Sacred Rhythm of Rest* (New York: Bantam Books, 1999), 1-3.

values match actual values only when there is congruence with lived behavior. Does your “walk” match your “talk?” If your life feels out of balance, what value(s) are driving you to over-emphasize one or more aspects of your life to the exclusion of the others? In what area(s) of your life might you have blinders on? Reflect.

This module is entitled *Holistic Life Balance and Self-Care*. The term *holistic* refers to all-encompassing — every area or realm of one’s life: personhood, including the physical, spiritual, mental, and emotional aspects; family; work/ministry; and community. Too often we compartmentalize our lives into silos, or boxes with fairly rigid boundaries around each. We have our “family life,” our “work life,” our “social life.” Even ministry gets roped off and reduced to that for which we get paid, or that which we do professionally. Fundamentally, ministry, or service, is a response to God, flowing out of one’s relationship with God through Christ. Your identity is *Follower of Jesus*, not *Pastor* or *Christian Leader*. Ministry as part of your life in Christ fills and infuses every aspect of your life — professional, family, community, social. Ministry begins in your home, with yourself and your family, before it ever goes anywhere else. When we compartmentalize our lives, too often the professional ministry box dwarfs all the others. A holistic viewpoint frames all of life as Christian living. This is a liberating perspective.

Holism also connotes unity and wholeness of one’s personhood, as opposed to compartmentalizing and segmenting the aspects of one’s self. A life in balance gives healthy priority to each aspect without one or more overwhelming the others. In the activities that follow, you are invited to consider the relative balance of your life and the manner in which you care for yourself. Holism as it is defined here is reminiscent of the Hebraic understanding of *shalom*. The biblical concept, *shalom*, incorporates elements of holistic peace (which is not the same as an absence of strife or conflict), completeness, wellness, health, fullness, *being* as well as *doing*, balance, and maturity.

If you have ever flown on an airplane you will recall the portion of the pre-flight safety briefing during which a flight attendant describes the use of the oxygen mask. Passengers are advised in the event of an emergency to secure their own oxygen mask before assisting other passengers. As a leader in ministry, you will best serve yourself and others by *securing your own oxygen mask first*. Gasping for air because you are spiritually dry and physically and emotionally spent from overwork and stress, you will be unable to effectively serve anyone else. You also put your own life at risk.

A friend of mine once asked me, “What is this kingdom business you keep talking about?” “The Kingdom is people,” I replied. People are built to last. The Scriptures say that every other created thing is eventually gone. When the kingdom fully comes, people will finally realize their full potential as beings created in the image of God. Jesus hinted at this when he spoke about abundant life. *To live abundantly is to borrow the future into the present.* This means that helping people develop emotionally, physically, and relationally is all spiritual. There is no sacred-secular dichotomy when it comes to spiritual formation. It includes personal spiritual disciplines, but it also includes the stewardship of our relationships, our work, and our life mission. (emphasis added)

~Reggie McNeal

*The Present Future: Six Tough Questions for the Church*  
San Francisco: Jossey-Bass, 2003, pg. 73

### Activities:

1. Please answer the questions below, using your journal if you find it helpful. Each set of questions pertains to a particular realm, or area of your life. Reflect and answer thoughtfully and prayerfully, providing detailed answers. Seek to avoid only answering “yes,” or “no.”
  - a. Physical
    - i. How many hours of sleep do I typically get each night?
    - ii. Do I awake in the morning feeling rested and refreshed?
    - iii. Am I wakeful in the night? If so, what causes me to awaken?
    - iv. Do I eat a healthy, balanced diet?
    - v. Am I at a healthy weight for my height and body type?
    - vi. Do I get regular, cardio-vascular exercise (at least 30 minutes, 3 days per week)?
    - vii. Am I managing any existing disease states well and complying with my physician’s instructions?
  - b. Recreation
    - i. What do I do for fun?
    - ii. Am I playful? In what ways?
    - iii. I laugh easily and often. Yes, No. Explain.
    - iv. I enjoy the following hobbies or recreational activities: (list)
    - v. I enjoy life. Yes, No. Explain.
  - c. Emotional
    - i. How do I manage anxiety and stress?
    - ii. Do I have a support system of friends and/or family? Who are they?

- iii. Do I pursue the benefit of professional counseling if needed? If not, what is holding me back?
  - iv. I am able to respond thoughtfully during periods of either acute or chronic anxiety. Reflect.
  - v. I often react emotionally during periods of either acute or chronic anxiety. Reflect.
- d. Spiritual
  - i. I practice the following spiritual disciplines: (list)
  - ii. I actively engage the Scriptures as a practice of personal devotion to God (beyond study or sermon preparation.) Yes, No. Explain.
  - iii. I have an active prayer life. Yes, no. Describe it.
  - iv. I have others supporting me in prayer (e.g. prayer partners.) Yes, No. Explain.
  - v. I am growing in Christian maturity. Yes, No. Describe.
- e. Relational
  - i. Am I cultivating and nurturing significant relationships? List 3-5 of your most important relationships and describe how you personally invest in each of those people every week.
  - ii. Am I developing significant relationships with people in my ministry/congregation? Yes, No. Reflect.
- f. Ministry/Work
  - i. How many hours do I typically work each week?
  - ii. If I work more than 50 hours per week, why is it necessary to put in so many hours? What is my motivation? What drives me to work? Think and reflect carefully on your answers.
  - iii. When I leave the office am I able to leave work behind and be fully present to family, friends, and self? Reflect, explain.
- g. Community
  - i. Am I giving back to my community? In what ways do I give of myself to invest in my community?



2. Consider the balloons in the illustration below.

Let each balloon represent an area of your life:

1. **Self** (physical, emotional, spiritual, mental)
2. **Family**,
3. **Work/Ministry**, and
4. **Community**. (Mentally add a fourth balloon to the picture.)



Now, redraw a set of balloons. Make the size of each balloon represent the amount of time you devote, in a typical week, to each area of your life. (Self, Family, Work/Ministry, and Community.) Use the blank sheet of paper on the following page.



How honest were you in drawing your balloons to scale? Reflect on your drawing. Are you living a balanced life? (i.e. are the balloons roughly the same size?) Which area(s) are out of balance?

Give a blank sheet of paper to one or more of your family members. Ask them to do this balloon exercise according to how they perceive you. How do their balloon drawings compare to yours?

Give a blank sheet of paper to one or more of your colleagues/co-workers or to a trusted confidante. Ask them to do this balloon exercise according to how they perceive you. How do their balloon drawings compare to yours? To those of your family member(s)?

What steps can you take to create better balance? Who will hold you accountable? Set some concrete, written goals for yourself regarding your life balance and secure an accountability partner. Write your goals in your journal and contact your accountability partner right away.

### **Suggested Resources:**

Marva Dawn and Eugene Peterson. *The Unnecessary Pastor: Rediscovering the Call* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2000).

Richard J. Foster. *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper Collins, 1978, 1988, 1998).

Becky Freeman. *A View from the Porch Swing: Musings on a Complicated Search for the Simple Life* (Nashville, TN: Broadman & Holman Publishers, 1998).

Jim Herrington, R. Robert Creech, and Trisha Taylor. *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003).

Wayne Muller. *Sabbath: Restoring the Sacred Rhythm of Rest* (New York: Bantam Books, 1999).

Douglas J. Rumford. *SoulShaping: Taking Care of Your Spiritual Life* (Wheaton, IL: Tyndale House Publishers, Inc, 1996).

Any other “fun” reading. Take an enjoyable book out to your hammock, porch swing, couch, or any other favorite spot and relish reading purely for pleasure!

## WEEK FIVE

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**Focus Area:** Knowledge of the Ministry Context

**Scripture:** “The Lord had said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you.’” (Gen. 12:1)

“... men of Issachar, who understood the times and knew what Israel should do. . .” (1 Chron. 12:32)

**Definition:** This module is designed to facilitate discovery about your ministry context and to help you assess how well acquainted you are with your context. The *context* is the place in which you currently serve in ministry (your church or ministry site) and the larger community in which your organization is located – the neighborhood, the town or city, and the immediate region.

**Discussion:** This overall formation experience is focused on self-awareness. As one seeks to grow in knowledge and understanding of self, it is critical to understand the cultures, communities and contexts that have helped to form oneself. You will grow in your understanding of who you are as a person and as a leader as you grow in your knowledge and understanding of the ways your ministry contexts have shaped you. You will lead more effectively as you integrate that understanding of self, past contexts, and formative experiences with a keen understanding of your current ministry context. It is difficult and dangerous to attempt to lead others in the midst of a context and culture with which you are unfamiliar. In next week’s module, you will synthesize knowledge of self and knowledge of the ministry context by looking for the synergy, or points of intersection. This module provides you an opportunity to become better acquainted with your current context. The scope of cultural/contextual analysis is huge. This module provides an admittedly limited foray into such a discovery process.

Your context is larger than the local church address. Your ministry context includes the population of your congregation in all its complexity, including its membership, members’ family who do not attend your church, attenders of your church – both regular and sporadic, and the potential population of persons in the community whom your church might reach through evangelistic or missional efforts. Your context also includes populations served by your church through local missions or other ministry programs. Your context encompasses the broader community – the neighborhood, rural community, or town, or city,

and the region surrounding your church. Indeed, your context is the global community!

Wise and savvy leaders learn to become *cultural exegetes*. Just as you undertake biblical exegesis in order to prepare to teach or preach, so must you engage in intense and critical study of your congregation and the wider community in order to lead and serve authentically and effectively. This week's module provides a *starting point* for this kind of critical discovery and reflection on your context of ministry. Cultural exegesis is not unlike peeling back the layers of an onion in order to get at the heart of the object in question.

One helpful resource is Edgar H. Schein's seminal work *Organizational Culture and Leadership*. (See the recommended resources section for the complete citation.) In this text, Schein defines culture in this way: "... a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."<sup>27</sup> The key to this definition is a *pattern of shared basic assumptions*. This pattern is taught to members of a group in overt ways and through implication, both consciously and unconsciously. In any organization, this pattern becomes "how we do things around here." Based on his extensive research, Schein identifies the following categories used to describe culture:

- Observed behavioral regularities when people interact. This includes language, customs, traditions, and rituals.
- Group norms, including implicit standards and values.
- Espoused values. The articulated, publicly announced principles and values that the group claims to be trying to achieve.
- Formal philosophy. The broad policies and ideological principles that guide a group's actions toward stakeholders.
- Rules of the game. The implicit, unwritten rules for getting along in the organization: the "ropes" that a newcomer must learn in order to become an accepted member, "the way we do things around here."
- Climate. The feeling that is conveyed in a group by the physical layout and the way in which members of the organization interact with each other and with outsiders.
- Embedded skills. The special competencies displayed by group members in accomplishing certain tasks.
- Habits of thinking, mental models, and linguistic paradigms. The shared cognitive frames that guide the perceptions, thought, and language used

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<sup>27</sup> Schein, *Organizational Culture*, 17.

by the members of a group and taught to new members in the early socialization process.

- Shared meanings. The emergent understandings created by group members as they interact with each other.
- “Root metaphors” or integrating symbols. The ways in which groups evolve to characterize themselves. These symbols may not be appreciated consciously but become embodied in buildings and other material artifacts of the group. This level of culture reflects the emotional and aesthetic response of members as contrasted with the cognitive or evaluative response.
- Formal rituals and celebrations. The ways in which a group celebrates key events that reflect important values or important marker events.<sup>28</sup>

One way to undertake contextual analysis is to investigate your context using Schein’s categories listed above. For example, what are the operative *symbols* in your context? Why have these symbols been chosen and what is their meaning? Take a walk through your church and make a list of all the symbols you find. What can you learn about your context from its use of symbols?

One final note about contextual analysis. Effective leaders stay one step ahead of societal shifts and transitions. As a leader you will do well to keep your finger on the pulse of society and stay in constant conversation with your congregation, especially its key leaders, regarding how you will continue to authentically live the Gospel of Jesus Christ in a way that speaks to the hearts and minds of persons in your community. Exegesis of the culture around you includes understanding prevailing worldviews, spirituality, sociological trends, the political environment, and ways in which society views the church and organized religion. This aspect of contextual analysis is beyond the scope of this project, but the researcher encourages you to factor such an analysis into your practice of ministry. Engage persons in your congregation to be “culture-watchers” alongside you. Select people who are widely read, and who understand people and what motivates them. Begin to have regular conversations with this group of people about what they are reading, trends they foresee, and societal developments in your area and integrate those discoveries with your reading of Scripture and your understanding of what it means to be a missional people. Then you will be “. . . men [and women] of Issachar [your community], who [understand] the times and [know] what Israel [the People of God] should do. . .” (1 Chron. 12:32)

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<sup>28</sup> Adapted from Schein, *Organizational Culture*, 12, 13.

## Activities:

1. Please engage the resource, *Parish Profile Inventory*.<sup>29</sup>
  - a. Please complete the inventory yourself using the copy that is bound in this participant manual. You will find it beginning after the recommended resources page in this section.
  - b. Please provide a copy of the inventory to five members of your congregation who will agree to complete it and return it to you. Seek diversity among the respondents. Allow two weeks for them to complete the exercise and provide a due date by which you wish to have it returned.
  - c. Analyze the data from all six completed inventories. What can you learn about your congregation from this limited population study? How do your responses compare with those of the parishioners? How similar or dissimilar are the parishioners' responses? To what would you attribute the similarities and/or differences? Reflect. Use your learning/reflection journal.

{Note: For Activity 2 and 3, you might wish to collaborate with the other participants in this project. For example, you could divide up the information to be studied in Activities 2 & 3 and then meet as a group to share your discoveries. For Activity 3, you could go into the neighborhood together, scatter to meet people, and then gather back together to debrief your experience.}

2. Review the church's historical/archival and organizational/governing documents. These might include written histories; pastoral memoirs; demographic analyses; visioning/strategic planning documents; a church charter, constitution or other organizing documents; church covenant; other archival documents such as press clippings, deeds or other property-related documents; publications of the church, including newsletters, bulletins, etc; materials used to market or promote your church; celebratory literature such as items related to anniversary celebrations or other marker-events in the life of the congregation. What did you learn about your church's history and culture by studying your church archives and organizational documents? Which of the historical documents are still "living" documents? Which ones are no longer operative in the everyday life of the congregation? How would you characterize the life cycle of your congregation? What metaphor(s) would

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<sup>29</sup> *Parish Profile Inventory*. Hartford Institute for Religion Research, Hartford Seminary, 2003. Reprinted with permission.

you use to describe your congregation in terms of its history and culture? Reflect.

3. Learn about the community in which your church is located.
  - a. Via a trip to your local library, or using your Internet Web browser, find information about population demographics; economic indicators; major business, education, and industry employers in the area; arts, culture and recreational opportunities; the social environment (families, lifestyles, crime, gender issues, race relations, mobility, aging, cities and suburbs); the political landscape; the philosophical and religious environment (what religions, faiths and worldviews are most represented), etc. Your local Chamber of Commerce and the U.S. Census Bureau are good places to begin your investigation.
  - b. Take a walk through the neighborhood in which your church is located or visit a local coffee shop and talk with people you encounter. Ask them about their impressions of your church and their impressions of your town/city. What did you learn? Reflect.

#### **Suggested Resources:**

Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds. *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998).

George Parsons & Speed B. Leas. *Understanding Your Congregation as a System. A Congregational Systems Inventory*. An Alban Institute Publication. 1993. ISBN 1-56699-121-8 {Note: Inventories and assessments related to congregational analysis abound. This is simply one example.}

Edgar H. Schein. *Organizational Culture and Leadership 3<sup>rd</sup> Edition* (San Francisco: Jossey-Bass, 2004).

The Malphurs Group. This consulting firm has a number of helpful downloads related to contextual analysis.

<http://www.malphursgroup.com/Resources/Downloads.html><sup>30</sup>

Percept. <http://www.perceptnet.com/pacific/start.asp><sup>31</sup> This Company provides churches and denominational agencies with demographic resources and planning tools to assist them in better understanding their congregation and the population and culture around them.

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<sup>30</sup> This Internet website was accessible on Monday, October 16, 2006, at 12:59PM.

<sup>31</sup> This Internet website was accessible on Monday, October 16, 2006, at 1:13PM.



## WEEK SIX

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**Focus Area:** Synergy between the Leader and the Context

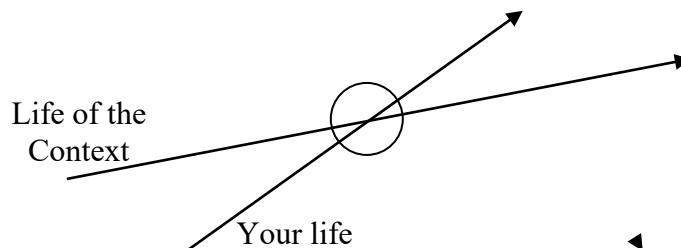
**Scripture:** “We know that all things work together for good for those who love God, who are called according to his purpose.” (Rom. 8:28) [NRSV]

“And who knows but that you have come to [your] position for such a time as this?” (Esther 4:14c)

“Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.” (Prov. 3:5, 6)

**Definition:** *Synergy*, in its biblical definition, means *to work together*. Synergy between the leader and the context refers to the ways in which the leader and context work together to pursue God’s mission in the world using their many gifts, passions, and resources. Synergy also refers to the intersection of the leader’s journey with the journey of the context. This *working together* refers to the fit, or the match, between the leader and the context.

**Discussion:** This week’s module focuses on the latter two aspects of the working definition articulated above: the intersection of the leader’s journey with the journey of the context; and the fit, or the match between the leader and the context. As you think about your personal journey of spiritual formation and as a leader in ministry, the simple vector diagram below provides one way to conceptualize how your journey joins with that of your context.



In weeks 1-4 of this formation experience, you focused your time and energy on learning more about yourself – who you are as a child of God, your divine design, your gifts, passions, and calling, your leadership style. All of these elements are part of your life story – your journey. God has been at work in your

life, molding and shaping you through *all* of life's experiences and relationships. (The recommended resource section below lists several texts about *spiritual autobiography*. You might wish to write your own spiritual autobiography at some point if you haven't done so already. This type of autobiography looks at your life through the lens of your journey with God and identifies God's hand in your formative experiences.) Your context also has a life story – a journey as a particular People of God embodying the Gospel of Jesus Christ in a particular location. God has been at work in your context shaping it through its history, its mission, its denominational influence, its community demographics, its vision, its resources, its communal hurts and hopes. Your life journey intersects that of the context at this unique point in history. God has brought you together *for such a time as this* (Esther 4:14c). This union is no accident.

Returning to the vector diagram above, *synergy* exists at the point of intersection – the marriage of your life and the life of the congregation. *Synergy*, in Greek is *συνεργεω*, or *sunergeo*, meaning *to work together*. (See Rom. 8:28) The word comes from two roots, *ergeo/ergon*, meaning *to work*, and *sun-* meaning *together*.

*Ministry will be most life-giving at the places where who you are as a person and as a leader most closely matches the identity of the context – those places where true synergy exists.* When you are most free to be yourself – to exercise your giftedness, follow your passion, pursue your dreams and vision – in a way that fits with the energy, giftedness, passion, dreams and vision of the context then God will do *immeasurably more than all we ask or imagine, according to his power that is at work within us.* (Eph. 3:20b) In this kind of true synergy, the whole is greater than the sum of its parts. Disconnect exists in the areas where the leader's gifts, passion, values, etc do not align with those of the congregation and with their needs. In these areas of "rub," persons experience uneasiness, a sense of restriction or frustration, and sometimes even outright conflict. Ideally, a strong match exists between leader and context such that a mutually advantageous relationship develops – gifts are free to be released and work or ministry happens easily and efficiently. All of this is not to say that leader and context should reflect homogeneity. God's design is diversity in the Body of Christ. In a synergistic union, strengths and growing edges complement and balance each other, and all persons have reasonable and realistic expectations about one another and their shared life together.

In ministry, leaders often find themselves in frustrating or conflicted situations in their context because synergy is lacking. For example, a specific leader's passion is social justice ministries, and her leadership style is shepherd, but she has been appointed senior pastor for a congregation whose vision is to have a strong campus ministry and seeks a CEO-type leader. When this leader, who is highly

self-aware regarding her gifts, passion, and leadership style, seeks God's call into a ministry setting whose needs and resources match her identity, then she will find joy and a more faithful expression of her specific call to ministry. Often, in answering the call, leaders wind up in church placements that stifle and hinder them rather than seeking a setting in which they can thrive.

### Activities:

1. Use your learning/reflection journal and reflect on your life journey and the story of your present context. Why do you think God has placed you in this setting at this time in history? Where are the points of intersection or similarities between your life experiences and relationships and those of the congregation? What elements of your life and identity are most dissimilar to those of the congregation? In what way(s) does your life journey and future pathway seem to take a different course than that of your congregation? How similar is your *shape* to the congregation's *shape*? Where do you find most joy in ministry? What is your greatest struggle or frustration?
2. Reflect on the synergy that exists between you and your congregation. How closely aligned are the needs of the congregation and your leadership gifts and skills? How do your personal core values match those of the congregation? How similar is your personal ministry mission to that of the congregation? Does your vision for where God is leading this congregation match their understanding of God's direction? Are your expectations for your position and ministry description the same as the congregation's expectations for your role and responsibilities? How does your personal theology and ideology compare to the prevalent belief system of the congregation? Are you *free to be yourself* in this context? What other points of intersection can you identify? Using the scale below, mark an "X" on the line at the point that best represents the match between your identity and that of your congregation.

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Low Synergy  
(mis-match)

High Synergy  
(close fit)

If you find yourself in a context in which you feel like a "round peg in a square hole," remember that you are always the *right person* (you are *fearfully and wonderfully made*). Your current position may not be right for you. Find a trusted confidante with whom to discuss your understanding of who you are, your discerned life mission, and your dream for ministry. Pray together about where God might be calling you to serve in the Kingdom. Talk with your denominational leaders or other authorities who have influence over your

placement in ministry about the specifics of your call and the gifts you bring to leadership. Take a proactive approach to following God's call.

If you can say that you are a "round peg in a round hole," then give God praise and continue to seek ways to strengthen your gifts and those of the congregation in order that you might be of greatest possible usefulness for the Kingdom of God.

### **Suggested Resources:**

Jim Herrington, R. Robert Creech, and Trisha Taylor. *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003).

Richard Lyon Morgan. *Remembering Your Own Story: Creating Your Own Spiritual Autobiography: Leader's Guide* (Nashville: Upper Room Publications, 2002).

Richard Peace. *Spiritual Autobiography: Discovering and Sharing Your Spiritual Story* (*Spiritual Formation Study Guides*) (Colorado Springs: NavPress, 1998).

Samuel DeWitt Proctor. *The Substance of Things Hoped For: A Memoir of African-American Faith* (New York: Valley Forge, PA: Judson Press) 1995, 1999. (This text is Dr. Proctor's spiritual autobiography. It provides a fine example of this genre.)

## WEEK SEVEN

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**Focus Area:** Developing a Plan for Lifelong Learning and Personal Transformation

**Scripture:** “Therefore, I urge you, brothers [and sisters] in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be *transformed by the renewing of your mind*. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.” (Rom. 12:1, 2, emphasis added)

**Definition:** *Transformation is the process of more fully becoming.* This definition comes from the New Testament understanding of *metamorphosis* (see Rom. 12:2). Just as a caterpillar becomes a butterfly, so do persons more fully become all that God has designed them to be as they experience transformation. The caterpillar does not become a wholly new thing – it does not change into something it was not. Its God-given DNA determines that it will become a butterfly as it lives into its potential.

**Discussion:** The following essay provides a starting point for your reflection on personal transformation.

The root of personal transformation is found in the very ordinariness that catalyzes the occurrence. We often think of transformation as a mountain top experience that rocks our world and shatters our understanding with a divine lightening bolt, and it may be. But the genesis for the event itself is found, paradoxically, in the mundane and the everyday. God calls us to personal transformation with a beckoning voice: “See, I am doing a new thing! Now it springs up; do you not perceive it?” (Isa. 43:19a).

If the root of personal transformation is ordinariness, then the tender shoot is found in paradox itself: “I am making a way in the desert and streams in the wasteland” (Isa. 43:19b). Transformation happens, according to God’s plan, in ways that are counter-intuitive, in ways that are seemingly contradictory – in the unexpected.

God delights in using the ordinary to overwhelm and transform our understanding of our divinely appointed earthly existence. Our very beginnings as dust of the earth, and our becoming *adam* by the very finger and breath of God are nothing less than personal transformation. The knowledge that we are formed of dust should startle us with the awesome potential our Creator has instilled in us. For if God can breathe life into soil, what does that say about the

latent potential in our own lives? Who can tell what God's breath might continue to make of us when we are truly opened to the One whose very breath is life?

God often fuels the fires of ordinariness in order to surprise us by the extraordinary. This is the serendipity of grace, which never ceases to surprise and amaze. Sometimes the evidences of God's grace jolt us with conviction; sometimes they pick us up on wings like eagles. Consider Balaam, on an ordinary trip to Moab, riding on his donkey, as he was accustomed to doing, and zap! out of the ordinariness of a common beast of burden comes the convicting voice of God (Num. 22:21ff). Consider the disciples – weary, grief-stricken, and discouraged after the death of their Lord – returning to the familiar and ordinary task of fishing. Then the voice of grace comes, “Friends, haven’t you any fish?” (John 21:5).

Transformation dances against the backdrop of Creation's rhythms. Transformation comes at the intersection of joy and sorrow, nighttime and dawn, twilight and darkness, weakness and strength, bondage and freedom, dying and rising. Transformation comes to those who have courage to plumb the depths of the soul and find these intersections – to tap into the soul's well in which the paradox dissolves and the boundaries between these seeming antonyms blur and we find springs of life.

This is why suffering can be redemptive. Christ's work on the Cross paid the price for our sins and released us from the bondage of sin and death. But on the Cross, Christ also blazed a trail into the depths of human experience and invites us to participate with him in his dying and rising – not just for liberation from sin, but so that we might find abundant life in our earthly pilgrimage. The path to abundant life is navigated by taking the Savior's hand and following the light of grace toward the soul's depth. The place of our deepest need is, at the same time, the place of our greatest joy. Those who are willing to risk this discovery are those who experience the most profound personal transformation.

The psalmist had plumbed this depth when he cried out, “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast” (Ps.139: 7-10). In beautiful poetic imagery, we experience the descent and ascent of the psalmist, and within the realm of the soul, depth and height converge at the point of transformation.

The Psalmist understood that “. . . weeping may remain for a night, but rejoicing comes in the morning” (Ps. 30:5b). The parallelism of this psalm highlights this paradoxical linkage – weeping/rejoicing; night/morning. Like the collision course of atoms, which create a nuclear reaction, so is the conflagration of joy and sorrow – the point of fusion is the point of personal transformation.

The place preceding personal transformation is the concrete experience or event in which we have entered the soul at the point of great sorrow or great joy. In either the agony or the exhilaration of the moment, we are unable to be

transformed, because we have only experienced half of the paradox. In a Job-like state, in the chasm of our sorrow, in the deep recesses of pain and loss, we ignore the sweet song of grace-filled release echoing from the other side of our soul. Likewise, at the depth of joy, as we drink deeply from abundance and sing songs in a familiar land, we shrink back from the shores of the soul's agony – in the moment of ecstasy it feels too good to risk opening the door to pain and death. As Job finally risks a full exploration of the soul's sea, he experiences the "ah-ha" of personal transformation: "My ears had heard of you but now my eyes have seen you" (Job 42:5). Grace and pain collide to bring about new awareness and new life. The Babylonian exiles wondered how they would sing their songs in a barren and foreign land. The songs of joy emerge from the harmony of sorrow and joy played together in unison. Alone, they are one note. Even a pure note does not match the power of a triumphant chord, resounding in perfect harmony.

The psalmists knew this rhythmic quality of joy and sorrow, dying and rising. The Bible's poetry book is full of psalms of lament, psalms of praise, and the so-called "psalms of turning,"<sup>32</sup> in which lament and praise meet together in a particular poetic piece. The psalms speak so powerfully to our souls and testify to the power of personal transformation because lament and praise engage in call and response, inviting us to enter the pattern. Using the mathematical character of a true ellipse, we get a stunning metaphor for the psalms. If a person stands at one end of a true ellipse and whispers a message, a second person standing at the other end – even though separated by a great distance – will be able to hear the whisper as if they were standing side by side! So it is with the psalms, and so it is in our own souls – whispers of joy and whispers of sorrow join their voices across the soul's ellipse to yield personal transformation.

Poet Isaac Watts describes an aspect of the Cross in his 18<sup>th</sup> century hymn, *When I Survey the Wondrous Cross*. As he ponders Christ's death on the Cross, Watts portrays "sorrow and love flow mingled down."<sup>33</sup> When sorrow and love, sorrow and grace, mingle in our souls and in our lives – that is the point of personal transformation. That is the point at which we are open to receiving the riches of glory!

The Apostle Paul relates the astonishing spiritual truth, "What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined . . ." (1 Cor. 15:36b-38a). The things of our soul do not come to life unless they die. In our baptism, we share in Christ's death and resurrection, and without the death and burial, there is no newness of life. Paul proclaims, "I have been crucified with Christ and I no longer live, but Christ lives

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<sup>32</sup> The author borrows this term from Dr. Richard Eslinger, professor of homiletics, United Theological Seminary.

<sup>33</sup> *Hymns for the Family of God* (Nashville: Paragon Associates, Inc, 1976), 258.

in me" (Gal. 2:20a). Indeed, the death/resurrection metaphor may be the central Christian image of transformation.

The recognized dichotomy in Pauline thought between the indicative (you have died) and the imperative (put to death, therefore) captures the essence of the starting point for seeking personal transformation. We claim our baptism into Christ's death, we celebrate our rising with Him into newness of life, and we seek to be transformed through the sanctifying work of the Spirit. The powerful Exodus metaphor of the Hebrew Scriptures provides a foundation for God's transforming work in the lives of God's followers. In an exodus, a transformational experience, there is a leaving behind (death), a wilderness experience (in between state/burial), and the Promised Land (resurrection).

Our passion and our creativity lie in the subterranean sea of our soul. Those who are brave enough to go spelunking into it discover the hidden treasure of personal transformation. As we experience God's love, mercy, and grace from a paradoxical openness to sorrow and joy, night and morning, dying and rising, then we are available to God's transforming work in our lives.

Transformation can appear to manifest in both an instantaneous and a progressive fashion. However, even crisis moments that appear to strike "out of the blue" and change a person instantaneously are predicated on a formative journey in which God prepares the fertile soil. Saul's conversion on the Damascus Road (Acts 9) appears to be an instantaneous transformation. The scales fell from Saul's eyes and he experienced metamorphosis. The story of Zacchaeus (Luke 19) is another account relating "sudden" heart change. One can legitimately argue, however, that God was working in the lives of these two men in order to bring them to the transformative moment. The disciples' journey of personal transformation depicts the progressive character of transformation as they lived, studied, and served with Jesus. *Standing Stone* encounters with Christ in which they experienced sharply delineated moments of transformation no doubt marked their lives, but their lives also demonstrate a progressive journey of transformation, extending beyond Pentecost and throughout the entirety of their lives and ministries. The journey, the process, is as important as the end result in a lifetime marked by personal transformation. Paul testifies to his journey of transformation: "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day" (2 Cor. 4:16).

In considering transformation, we must also engage the concepts change, transition, growth, and development. To begin to explore these linkages, a helpful consideration is the interaction between who one is and what one does. Identity is the being aspect of who I am. Identity is a gift from the Creator's wise and gracious design for each individual's life. Too often in Western culture, identity is falsely associated with what one does vocationally, or according to other cultural attributes. At its core, identity is molded into each life by the



Potter's Hand from before the foundation of the world (Eph. 2:10, Ps. 139:14-16, Jer. 1:5). Personal transformation involves a choreography of one's doing and one's being. Who I am as a result of the Creator's design – my being – takes the lead, ideally in a fluid, rhythmic dance with my performance – my doing. Personal transformation takes place in the core of my identity – my being. When we experience transformation, it is a defining moment it is a *Standing Stone* experience on the road of life. When we experience transformation, it is a metamorphosis in the true biblical sense of the word (Rom. 12:1, 2). We move forward in our process of more fully becoming that which God designed us to be.

Perhaps growth and development are aspects of our doing. I change my outward behavior as a result of inner transformation. I grow in my ability to interact with my world and to manage my behavior. I develop skills and competencies equal to my vocational tasks and responsibilities. Growth and development involves gaining mastery over something. I watch my children grow and develop as they gain mastery over developmental processes – learning to walk, learning to tie their shoes, or learning to ride a bicycle. We could speak in terms of our personality, our will, our intellect, our physical selves in terms of growth. One can grow without necessarily being transformed. Similarly, I can change without being changed.

If growth and development is gaining mastery over, then transformation is surrendering to the Master. It is power through life's experiences, rather than power over life's experiences. The spiritual disciplines are critical to experiencing transformation. We have to attend to our being if we are to ever experience authentic transformation. In the rhythmic dance involving being and doing, being takes the lead because it is transformation in our being that propels our doing. I behave differently, I perform differently, I minister differently as a result of the inner transformation that takes place.

One can certainly experience transformation in the midst of growth/development. Sometimes we enroll in a course in order to gain knowledge or skills and God surprises us with an inner transformative work. Too often in ministerial practice, leaders focus on leadership development in order to gain more tools of the trade with which to better manage others. Leadership development becomes elevating self through learning, tools, gaining skill sets, positional ascent, in order to have power over others. Leadership in this regard really becomes management. Leadership formation however, becomes about learning to manage self in order to more fully become the person God has created us to be. Leadership formation/transformation embraces growth and development, but is not content to stop there.

Poet David Whyte writes, "Without the fiery embrace of everything from which we demand immunity, including depression and failure, the personality continues to seek power 'over' life rather than power 'through' the experience of

life."<sup>34</sup> When the soul is willing to confront both pain and healing, both joy and sorrow, transformation occurs. The personality, on the other hand, is much more narcissistic, and is capable, perhaps of only going so far in growth and development.

Personal transformation occurs in the recesses of one's soul, where deepest need meets greatest potential. The Chinese have captured this abstraction in their character for the term *crisis*, which combines the elements of *danger* and *opportunity*. This raw wound in the soul can, at the same transformative instant experience both the agony of applied salt and the ecstasy of healing balm. Resurrection is only a heartbeat away from dying. The soul knows in a way that the intellect can never fathom that barrenness and fertility call to one another through the micro-chasm of conception; that scarcity and abundance exist in the same breath; and that giving and receiving both come at the high price of vulnerability. Sometimes in a moment pregnant with transformation, we know not whether to laugh or to cry – precisely because these responses spring from the same reservoir in the soul.

From this place the soul cries out to the Creator, "Blessed by your Name!" whether the intellect discerns itself to be in a plentiful land, where streams of abundance flow, or on a trek through the wilderness.

The reason we have so many names for God is that we name God through Divine revelation in our souls – as Provider, as Savior, as Strong Tower, as Prince of Peace. We call on God using the Name that speaks most profoundly to our soul in the moment – and whether we are calling out from the side of woundedness or the side of joy.

Moses' mother knew this open wound place in the soul. As she stood on the bank of the Nile and released the basket into the waters of chaos (Exod. 2:3), she had come to a defining moment. A mother's greatest fear had become reality – the horrific possibility that her child might be destined to an early grave. She stood on the barren shore, facing her crisis. She took the risk of choosing life in the baptismal waters. One can only imagine the depth of her grief and sense of loss. She knew an agony that was stifling and paralyzing sorrow – allowing her child to be killed by the government – and she faced a loss in which the pain was no less intense, but in which new life beckoned to transform the situation in a way her intellect could only approximate. As she released the basket, Moses' mother may have experienced personal transformation as her sorrow and joy, her dying and rising mingled with atomic-like power. But, perhaps, she only knew grief.

Sometimes we miss transformational opportunities because we are afraid to risk the necessary degree of vulnerability and transparency – even self-honesty – that is required. We are afraid to enter the pain – or the joy – to the

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<sup>34</sup> David Whyte. *The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America* (New York: Doubleday, 2002), 113.

point of encountering its polar opposite at the soul's deepest point. We are only willing to go so far or to risk so much and only up to a point. Ironically, that halfway point is the place of ultimate loss as it is the tragic locus of our failure to more fully become—to experience *metamorphosis*, to transform.

~Elizabeth Wourms, 2005

As the essay points out, sometimes we experience transformation unexpectedly or in a way that surprises us. We can and should, however, be intentional about seeking personal transformation. Paul tells us to *be transformed by the renewing of your mind* (Rom. 12:2). This is an active process—we dare not sit back passively hoping that transformation will come to us. As a leader, it is critical that you develop an intentional plan for lifelong learning as part of your experience of personal transformation. Activity #2 below will help you begin such a plan.

Never underestimate the power of a peer group or learning community. Such a fellowship will contribute to your growth and transformation in extraordinary ways as God's Spirit works in and among you. Reggie McNeal describes such a group, "Establishing learning community involves developing a heart-to-heart, life-to-life relationship that will support mutual accountability, the capacity to challenge each other's biases and assumptions, and the freedom to assess results and spiritual growth."<sup>35</sup> Jesus and his disciples exemplified this type of organic community as they shared life together. Jesus taught the disciples how to learn from life, tradition, and the scriptures, helped them debrief their experiences, and coached them for ministry. Herrington, Creech, and Taylor join McNeal (even quote him) in his support of learning communities,

"Peer learning is a powerful tool being used in many circles today.

Reggie McNeal notes, in *A Work of Heart*: 'A critical intellectual capacity for twenty-first century leadership success will be the ability to build knowledge together with other colleagues. The rate of information growth, coupled with the collapse of the Christendom paradigm, makes it no longer possible to prepare for ministry challenge through traditional preparation processes.

Academic, conferential, and self-guided learning must be supplemented through a peer mentoring process for debriefing life and ministry experiences.'"<sup>36</sup>

Seeking personal transformation and being a lifelong learner are aspects of your discipleship and the process of sanctification as you are formed more and more in the image of Christ and Christ is formed in you.

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<sup>35</sup> Reggie McNeal. *The Present Future: Six Tough Questions for the Church* (San Francisco: Jossey-Bass, 2003), 137.

<sup>36</sup> Herrington, Creech, and Taylor. *The Leader's Journey*, 152.

**Activities:**

1. Using your learning/reflection journal, reflect on the personal transformation essay that starts the discussion section above. Reflect in a way that is meaningful to you.
2. Use the action-step worksheet on the following page to set yourself some measurable and achievable goals related to your plan for lifelong learning. This exercise is simply a beginning point for such a plan. The researcher encourages you to develop a long-term plan on your own. This worksheet will guide your learning and growth over the next six months. Perhaps creating a series of action-step worksheets would be helpful to you toward establishing an on-going learning plan. {You may wish to tear the action-step worksheet out of this booklet and post it somewhere visible.}

## Action Step Worksheet    Next Six Months

1. As part of my personal learning and development, I will read the following books, and/or other resources (journals, newsletters, etc):

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2. As part of my personal learning and development, I will contact the following persons to invite them to consider being part of a peer learning community with me and I will take active steps toward forming this peer group:

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3. As part of my personal learning and development, I will network with the following persons or groups in order to share resources, ideas, best practices for ministry and/or leadership:

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4. As part of my personal learning and development, I will seek out the following resources, forums, training opportunities, continuing education events, conferences, classes, or other opportunities to learn and grow:

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**I will invite the following person to be my accountability partner relative to these goals:** \_\_\_\_\_

**Suggested Resources:**

Jim Herrington, R. Robert Creech, and Trisha Taylor. *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco: Jossey-Bass, 2003).

Reggie McNeal. *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2000).

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# The Equipping Leader

## The Equipping Leader Reflection/Learning Journal

**Focus Area:** \_\_\_\_\_

**Reflect:** What did you learn about yourself during this formation process?

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**Assess:** Assess your self-awareness in this area. Identify your growing edges.

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**Plan:** Determine what you will do differently based on your self-awareness in this area. Develop a plan of action. (Your plan might center on continued learning and reflection; making changes in your behavior; making modifications in your leadership style, seeking a spiritual director, mentor, or accountability partner; or other.)

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**Reflect:** What did you learn about yourself during this formation process?

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# The Equipping Leader

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**APPENDIX C**

**EQUIPPING LEADER SELF-AWARENESS ASSESSMENT**



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First Baptist Church

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***Becoming an  
Equipping Leader  
Self-Awareness Assessment***



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*Your Name*

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*Date*

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*Ephesians 4:11-12*

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*“It was He who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastors and teachers, to prepare God’s people for works of service...”*



EQUIPPING LEADER AUTOBIOGRAPHY

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YOUR NAME: \_\_\_\_\_

DATE: \_\_\_\_\_

• What does *self-awareness* mean to you? Describe.

• Is *self-awareness* an important attribute for a leader? Why or Why Not?

• How long have you been in professional ministry?

• How long have you been a Christian?

• For you, what does it mean to be a Christian?



### EQUIPPING LEADER SELF-AWARENESS ASSESSMENT

Please mark your answers using blue or black ink. Be sure to darken the circles matching your choices completely.

*How accurate are the following statements...*

Extremely Accurate  
Quite Accurate  
Slightly Accurate  
Neither  
Slightly Inaccurate  
Quite Inaccurate  
Extremely Inaccurate  
Not apply

- |  |                 |
|--|-----------------|
| 1. God loves me unconditionally, just the way I am.....                                | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 2. I am aware of the spiritual gifts I bring to the Body of Christ.....                | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 3. I often feel that I just "go through the motions" in leadership.....                | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 4. I know my usual preference for either taking charge or filling a supportive role.   | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 5. I understand how my gifts and skills match the needs of this congregation.....      | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 6. I sometimes feel that my life lacks meaning.....                                    | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 7. I consistently allow other people to define who I am.....                           | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 8. I often feel anxious and uncertain about my authority in this congregation....      | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 9. I consistently work in crisis mode.....   | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 10. I frequently feel "at-odds" with this congregation.....                            | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 11. I sometimes wonder how others perceive me as a leader.....                         | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 12. I define myself according to the Word of God.....                                  | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 13. I often wonder where my church is headed.....                                      | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 14. I am frequently busy doing things that are urgent, yet not important priorities... | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |
| 15. I understand how my temperament impacts the way I relate to other people....       | ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ |



# EQUIPPING LEADER SELF-AWARENESS ASSESSMENT

	Extremely Accurate	Quite Accurate	Slightly Accurate	Neither	Slightly Inaccurate	Quite Inaccurate	Extremely Inaccurate	Not apply
	①	②	③	④	⑤	⑥	⑦	⑧
16. I see evidence that God is using me for Kingdom work in this context.....	①	②	③	④	⑤	⑥	⑦	⑧
17. My family would say I work too much.....	①	②	③	④	⑤	⑥	⑦	⑧
18. I have a clear understanding of my leadership style.....	①	②	③	④	⑤	⑥	⑦	⑧
19. I know that I am God's child.....	①	②	③	④	⑤	⑥	⑦	⑧
20. I consistently care for my physical, spiritual, emotional, and mental well-being...	①	②	③	④	⑤	⑥	⑦	⑧
21. My personal life mission fits closely with the mission of this congregation.....	①	②	③	④	⑤	⑥	⑦	⑧
22. The knowledge and skills I have right now are sufficient to take me through my career.....	①	②	③	④	⑤	⑥	⑦	⑧
23. I sometimes wonder why I am part of this particular church.....	①	②	③	④	⑤	⑥	⑦	⑧
24. I tend to make decisions in a predictable way.....	①	②	③	④	⑤	⑥	⑦	⑧
25. I know my personality type.....	①	②	③	④	⑤	⑥	⑦	⑧
26. My roles and responsibilities primarily define who I am.....	①	②	③	④	⑤	⑥	⑦	⑧
27. I have a clear understanding of my personal life mission.....	①	②	③	④	⑤	⑥	⑦	⑧
28. I intentionally cultivate meaningful relationships with people in my congregation.....	①	②	③	④	⑤	⑥	⑦	⑧
29. I can identify the values that are lived out in the life of my congregation.....	①	②	③	④	⑤	⑥	⑦	⑧
30. I sometimes doubt that God loves me.....	①	②	③	④	⑤	⑥	⑦	⑧
31. I have a clear sense of being called to ministry in this particular congregation.....	①	②	③	④	⑤	⑥	⑦	⑧
32. Other people have affirmed that their experience of my leadership style matches how I understand myself as a leader.....	①	②	③	④	⑤	⑥	⑦	⑧
33. I consistently take time for silence, solitude, and reflection.....	①	②	③	④	⑤	⑥	⑦	⑧
34. I understand the culture and demographics of the community surrounding my church.....	①	②	③	④	⑤	⑥	⑦	⑧



# EQUIPPING LEADER SELF-AWARENESS ASSESSMENT

	Extremely Accurate	Quite Accurate	Slightly Accurate	Neither	Slightly Inaccurate	Quite Inaccurate	Extremely Inaccurate	Not apply
35. I am satisfied with who I am as a leader and do not see a need to make any changes.....	①	②	③	④	⑤	⑥	⑦	⑧
36. I practice spiritual disciplines.....	①	②	③	④	⑤	⑥	⑦	⑧
37. I can describe the culture and history of my church.....	①	②	③	④	⑤	⑥	⑦	⑧
38. I have a plan to grow in my leadership in the next year.....	①	②	③	④	⑤	⑥	⑦	⑧
39. In order to develop as a leader, I need a specific plan for continuing education....	①	②	③	④	⑤	⑥	⑦	⑧
40. A learning community can contribute to my growth as a leader.....	①	②	③	④	⑤	⑥	⑦	⑧
41. I generally don't have time to invest in continuing education.....	①	②	③	④	⑤	⑥	⑦	⑧
42. I find my sense of identity primarily in my job.....	①	②	③	④	⑤	⑥	⑦	⑧
43. I must work to earn God's favor.....	①	②	③	④	⑤	⑥	⑦	⑧
44. Life-long learning is important.....	①	②	③	④	⑤	⑥	⑦	⑧
45. I understand the family system dynamics of my congregation.....	①	②	③	④	⑤	⑥	⑦	⑧
46. I know that my life has purpose.....	①	②	③	④	⑤	⑥	⑦	⑧
47. My leadership style is consistently demonstrated through how I behave as a leader.....	①	②	③	④	⑤	⑥	⑦	⑧
48. I maintain balanced time with family, work/ministry, and time for myself.....	①	②	③	④	⑤	⑥	⑦	⑧
49. My personal core values closely match the values of my church.....	①	②	③	④	⑤	⑥	⑦	⑧
	①	②	③	④	⑤	⑥	⑦	⑧
	①	②	③	④	⑤	⑥	⑦	⑧
	①	②	③	④	⑤	⑥	⑦	⑧
	①	②	③	④	⑤	⑥	⑦	⑧



EQUIPPING LEADER SELF-AWARENESS ASSESSMENT

SCORING GRID

Step 1: Record your answers to the following numbered statements. Total each of the five columns.

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
Statement #:	1 _____	24 _____	3 _____	
	2 _____	25 _____	6 _____	7 _____
	4 _____	27 _____	9 _____	8 _____
	12 _____	28 _____	13 _____	10 _____
	15 _____	29 _____	14 _____	11 _____
	39 _____	40 _____	43 _____	
	18 _____		23 _____	30 _____
	19 _____	32 _____	26 _____	17 _____
	20 _____	33 _____		
	36 _____	34 _____	35 _____	22 _____
	37 _____	38 _____	41 _____	42 _____
	45 _____	46 _____		
	47 _____	48 _____		
	5 _____	16 _____		
	31 _____	49 _____		
	21 _____	44 _____		
<b>TOTALS:</b>	_____	_____	_____	_____

Step 2: Add the numbers in columns 1 and 2 together. A. \_\_\_\_\_

Add the numbers in columns 3 and 4 together. B. \_\_\_\_\_

Step 3: Subtract sum A from sum B (B – A)

**TOTAL:** \_\_\_\_\_

Step 4: Compare the total to the scoring grid below. Circle the corresponding totals based on your score.

<u>TOTALS:</u>	<u>SELF-AWARENESS:</u>
75 -- 95	Highly Self-Aware
41 -- 74	Developing Self-Awareness
0 -- 40	Emerging Self-Awareness
Less than 0	Self-Awareness as Growing Edge

---

*The Equipping Leadership Self-Awareness  
Assessment*



*Ephesians 4:11-12*

*“It was He who gave some to be apostles, some  
to be prophets, some to be evangelists  
and some to be pastors and  
teachers, to prepare  
God’s people  
for works of  
service ...”*

**APPENDIX D**

**EQUIPPING LEADER BEHAVIOR ASSESSMENT**



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First Baptist Church

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***Becoming an  
Equipping Leader  
Behaviors Assessment***



---

*Your Name*

---

*Date*

---

*Ephesians 4:11-12*

---

*“It was He who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastors and teachers, to prepare God’s people for works of service...”*

Elizabeth Wourms, Facilitator



# EQUIPPING LEADER BEHAVIORS ASSESSMENT

*How accurate are the following statements...*

	Extremely Accurate	Quite Accurate	Slightly Accurate	Neither	Slightly Inaccurate	Quite Inaccurate	Extremely Inaccurate	Not apply
1. My ministry is not about me or my success.....	①	②	③	④	⑤	⑥	⑦	⑧
2. I lead from a support position.....	①	②	③	④	⑤	⑥	⑦	⑧
3. Others should be recognized when there is success.....	①	②	③	④	⑤	⑥	⑦	⑧
4. My purpose is to grow the team together.....	①	②	③	④	⑤	⑥	⑦	⑧
5. Each team member is uniquely gifted for the team.....	①	②	③	④	⑤	⑥	⑦	⑧
6. All people on the team are needed to be effective.....	①	②	③	④	⑤	⑥	⑦	⑧
7. The focus is on the team's success and not my own.....	①	②	③	④	⑤	⑥	⑦	⑧
8. I could not be effective without team members using their gifts.....	①	②	③	④	⑤	⑥	⑦	⑧
9. I have a positive and proactive response to change.....	①	②	③	④	⑤	⑥	⑦	⑧
10. Ministry service is an opportunity for people to do what they do best.....	①	②	③	④	⑤	⑥	⑦	⑧
11. Team members should be regularly encouraged and challenged.....	①	②	③	④	⑤	⑥	⑦	⑧
12. Team members have a positive relationship with me.....	①	②	③	④	⑤	⑥	⑦	⑧
13. My focus is on helping others succeed.....	①	②	③	④	⑤	⑥	⑦	⑧
14. I point to others during times of success.....	①	②	③	④	⑤	⑥	⑦	⑧
15. I assume blame during times of failure.....	①	②	③	④	⑤	⑥	⑦	⑧



# EQUIPPING LEADER BEHAVIORS ASSESSMENT

*When considering the team collectively or team members individually, how often do I...*

	Always	Usually	Often	Sometimes	Occasionally	Seldom	Never	Not apply
16. Behave in ways that help others to be successful.....	①	②	③	④	⑤	⑥	⑦	⑧
17. Offer encouragement.....	①	②	③	④	⑤	⑥	⑦	⑧
18. Take responsibility when there is a ministry failure.....	①	②	③	④	⑤	⑥	⑦	⑧
19. Build relationships.....	①	②	③	④	⑤	⑥	⑦	⑧
20. Pray together with the team.....	①	②	③	④	⑤	⑥	⑦	⑧
21. Determine roles according to giftedness.....	①	②	③	④	⑤	⑥	⑦	⑧
22. Give power away to others.....	①	②	③	④	⑤	⑥	⑦	⑧
23. Solicit others thoughts before making a decision.....	①	②	③	④	⑤	⑥	⑦	⑧
24. Give others authority to make decisions.....	①	②	③	④	⑤	⑥	⑦	⑧
25. Communicate my knowledge to others.....	①	②	③	④	⑤	⑥	⑦	⑧
26. Create a culture of learning.....	①	②	③	④	⑤	⑥	⑦	⑧
27. Evaluate others performance.....	①	②	③	④	⑤	⑥	⑦	⑧
28. Hold others accountable for their behavior and actions.....	①	②	③	④	⑤	⑥	⑦	⑧
29. Give feedback.....	①	②	③	④	⑤	⑥	⑦	⑧
30. Confront issues I know will be harmful.....	①	②	③	④	⑤	⑥	⑦	⑧
31. Recognize and praise.....	①	②	③	④	⑤	⑥	⑦	⑧
32. Discuss individual performance issues.....	①	②	③	④	⑤	⑥	⑦	⑧
33. Discuss roles or responsibilities.....	①	②	③	④	⑤	⑥	⑦	⑧
34. Orient and train.....	①	②	③	④	⑤	⑥	⑦	⑧



# EQUIPPING LEADER BEHAVIORS ASSESSMENT

## SCORING GRID

Step 1: Record your answers to the following numbered statements. Total each of the five columns.

	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
Statement #:	1 _____	24 _____	3 _____	5 _____
	2 _____	25 _____	6 _____	7 _____
	4 _____	27 _____	9 _____	8 _____
	12 _____	28 _____	13 _____	10 _____
	15 _____	29 _____	14 _____	11 _____
	18 _____	30 _____	23 _____	16 _____
	19 _____	32 _____	26 _____	17 _____
	20 _____	33 _____	31 _____	21 _____
		34 _____		22 _____
<b>TOTALS:</b>	_____	_____	_____	_____

Step 2: Add all the total numbers together.

**TOTAL:** \_\_\_\_\_

Step 3: Compare the total to the scoring grid below. Circle the corresponding totals based on your score.

<u>TOTALS:</u>	<u>LEADERSHIP MODEL:</u>
34 – 85	Equipping Leadership
85 – 136	Developing Leadership
136 – 187	Compensating Leadership
187 – 238	Controlling Leadership

Step 4: Compare your individual leadership scores to the four skills that comprise equipping leadership.

**Column:**

**1 – Serving    2 – Coaching    3 – Facilitating    4 – Developing Team**



### ASSESSMENT DEFINITIONS

--	--	--

#### **EQUIPPING LEADERSHIP**

Individuals who act as catalysts to release potential within other persons, in order that they discover their God-given gifts and passions, develop capacity to own and live a vision, and become whole persons. These individuals are both self and others aware as they focus their time and energy to empower others.

#### **DEVELOPING LEADERSHIP**

Individuals who influence the behavior of others as they discover their own potential, God-given gifts and passions. These individuals are developing self and others awareness and their time and energy is focused on achieving power and empowering others.

#### **COMPENSATING LEADERSHIP**

Individuals who are developing their own capacity, potential, God-given gifts and passions as they seek to provide direction for others. These individuals are focused primarily on using people to accomplish tasks, while focusing their energy in areas of individual growth.

#### **CONTROLLING LEADERSHIP**

Individuals who direct the actions of others as they seek to accomplish necessary tasks and achieve strategic goals. These individuals are focused specifically on accomplishing tasks and directing the plans and actions of others.

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*The Equipping Leadership Behaviors  
Assessment*

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*Ephesians 4:11-12*

*“It was He who gave some to be apostles, some  
to be prophets, some to be evangelists  
and some to be pastors and  
teachers, to prepare  
God’s people  
for works of  
service ...”*

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**APPENDIX E**  
**INTERVIEW QUESTIONS**

### Test Group Post-Process Interview Questions

1. Did you complete the whole prescribed experience? If not, what parts did you complete? If not, why did you not complete the whole experience?
2. How much time did you spend on each week's module?
3. Were you motivated to go beyond the prescribed activities? If so, what resources or practices did you consult and/or engage?
4. What did you learn about yourself through this experience?
5. What previously held assumptions were challenged?
6. Name some significant "ah-ha's" or revelations that you experienced.
7. What will be different in your life as a result of this experience? Please be specific.
8. What specific behavior changes will you make as a result of this experience?
9. How will your leadership be impacted?
10. As you gain self-awareness in different areas of your life and/or leadership, what motivates you to make behavioral changes? (Name specific motivators.)
11. How do you typically seek feedback from others regarding your leadership? ("Others" might be staff, team/committee members, congregation members, colleagues in other churches.)
12. In your view, what is the relationship between self-awareness and leadership?
13. What changes would you make to the materials or the process to strengthen this experience for others? Please be specific.
14. Which module(s) best facilitated your growth in self-awareness?
15. Would you recommend this experience to others as a means for their growth in self-awareness? Why or why not?



**APPENDIX F**

**CONTROL GROUP INVITATION LETTER**

Elizabeth A. Wourms  
2416 Blacksmith Lane  
Beavercreek, OH 45434

Chris Hardy  
505 Muirs Chapel Road  
Greensboro, NC 27410

October 23, 2006

Dear

We are so grateful for your Kingdom service and your passion for equipping all God's people for ministry. We count it a privilege to be colleagues with you on this journey. Because we recognize you as an equipping leader, we invite you to consider serving as part of a Control Group for the purpose of validating two assessment tools for our doctor of ministry research projects.

We, Chris and Elizabeth, are both in the *Transformational Leadership* peer group in the doctor of ministry degree program at United Theological Seminary ([www.united.edu](http://www.united.edu)). Chris' project is entitled, *Knowledge to Comprehension: The role of an experiential learning process in developing the skills to become an equipping leader*. Elizabeth's project title is *Equipping Congregational Leaders to Live Their Biblical Call from Ephesians 4:11-16 by Facilitating Growth in Self-Awareness*. The two projects are inter-related, as we see Elizabeth's project as "part 1" to Chris' "part 2" in an integrated approach. We believe that leader self-awareness is foundational to equipping leadership, and that a leader may have knowledge of what it takes to equip others, but may lack true *comprehension* that leads to actually living out equipping behaviors in ministry. Our projects will begin to test these assumptions and our related hypotheses. Ultimately, our goal is to strengthen and encourage other equipping leaders.

We know you're busy, and we value your time. If you choose to participate in this Control Group, we ask that you sign the waiver form and complete the two different assessments included in this mailing and return all 3 items to Elizabeth in the return envelope provided. Completing this entire process should take you about 30 minutes.

Please return your responses so that we receive them no later than **December 1, 2006**.

Please don't hesitate to contact us if you have any questions or concerns about your participation. Chris can be reached at [chardy@westoverchurch.com](mailto:chardy@westoverchurch.com) or 336.299.7374x3032 and Elizabeth at [ewourms@woh.rr.com](mailto:ewourms@woh.rr.com) or 937.429.3959.

Thank you for considering this invitation, and thank you in advance for your participation.

Yours on the journey with Christ,



Elizabeth A. Wourms  
Enclosures:  
Equipping Leader Self-awareness Assessment  
Equipping Leader Behaviors Assessment  
Confidentiality Waiver Form  
Self-addressed, stamped return envelope

Chris Hardy

**APPENDIX G**

**CONTROL GROUP CONFIDENTIALITY WAIVER FORM**

# The Equipping Leader

## Confidentiality Waiver Form

### CONTROL GROUP

#### **TITLE OF DOCTORAL RESEARCH PROJECTS:**

Equipping Congregational Leaders to Live Their Biblical Call from Ephesians 4:11-16 by Facilitating Growth in Self-Awareness (EW)

Knowledge to Comprehension: The role of an experiential learning process in developing the skills to become an equipping leader (CH)

**RESEARCHER/FACILITATOR:** Elizabeth Wourms and Chris Hardy

**PARTICIPANT:** \_\_\_\_\_ (Please print your name)

### **Explanation of Research**

The purpose of these doctoral research projects is to facilitate church leaders' growth in self-awareness and their comprehension of key equipping skills. The researchers assume a positive correlation between self-awareness and demonstrating equipping leadership. Elizabeth's project invites participants in the Test Group (a particular church staff) into a seven-week guided formation experience that each person will pursue independently. During that time each participant will focus on one specific growth area per week, working at her/his own pace using materials provided by the researcher. Chris will take a different test group through a six-week experiential class in which he will train participants to acquire the skills necessary to become an equipping leader.

Prior to beginning Elizabeth's process, Test Group participants will complete a self-awareness assessment and a survey on their leadership style. At the end of the seven weeks, they will repeat the self-awareness assessment and engage in a brief interview with the researcher to determine whether the formation process had any affect on their self-awareness in the seven identified areas. Prior to beginning Chris' process, Test Group participants will complete the same survey on their leadership style. At the end of the six weeks, they will repeat the assessment and engage in a brief interview with the researcher to determine whether the experiential learning process had any affect on their comprehension of the identified equipping skills.

The researchers invite you to be a member of the **Control Group** for the purpose of validating the assessment tools and to provide the researchers with data related to their project hypotheses. (This one Control Group will serve each project.) You are asked to complete the same self-awareness assessment and equipping leadership survey that the two Test Groups will engage. Completing the two questionnaires is the extent of your involvement in this project.

## Confidentiality

The information and data gathered during this study will be kept confidential. No one will have direct access to your information except you, the researchers, and an outside research firm whose personnel will assist in data analysis. The researchers will be compiling and analyzing data and writing about the results of your participation. The results of the research, including data from the assessments will be published in their final doctoral theses; however, your identity will not be revealed. Each participant in the Control Group will be assigned a letter designation for the purposes of the research publication (example: "Participant A"). All information that identifies you by name will be kept confidential.

## Cost of Participation

You will incur/assume no personal financial cost during or resulting from participation in the research.

## Signatures

Your signature below indicates that you agree to participate in this study and authorize Elizabeth Wourms and Chris Hardy to write about the research projects and the results.

---

Signature of Participant

---

Date

---

Signature of Researcher

---

Date

---

Signature of Researcher

---

Date

**APPENDIX H**

**TEST GROUP PARTICIPANT INFORMATION SHEET**



Please Print.

Name \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Email \_\_\_\_\_ Phone \_\_\_\_\_

Ministry department/area \_\_\_\_\_

Title \_\_\_\_\_

Years in the ministry \_\_\_\_\_ Years at First Baptist Church \_\_\_\_\_ Age \_\_\_\_\_ Gender \_\_\_\_\_

Total # of Staff/Leaders (paid and non-paid) you are ultimately responsible for:

Paid \_\_\_\_\_ Non-Paid \_\_\_\_\_

Educational degrees received:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

What did you do before your present ministry position? \_\_\_\_\_

\_\_\_\_\_

What jobs have you done in your past? (Ex: Teacher, Banker, Counselor, etc...) \_\_\_\_\_

\_\_\_\_\_

What do you hope to gain from this formation experience? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Have you ever participated in a self-awareness study before? YES \_\_\_\_\_ NO \_\_\_\_\_

The researcher will remind you weekly about your participation. Which method of communication do you prefer? Email: \_\_\_\_\_ Phone Call: \_\_\_\_\_  
(list preferred number to call)

**APPENDIX I**

**TEST GROUP CONFIDENTIALITY WAIVER FORM**



## The Equipping Leader Confidentiality Waiver Form

**TITLE OF DOCTORAL RESEARCH:** Equipping Congregational Leaders to Live Their Biblical Call from Ephesians 4:11-16 by Facilitating Growth in Self-Awareness.

**RESEARCHER/FACILITATOR:** Elizabeth Wourms

**CHURCH:** First Baptist Church, Dayton, Ohio

**PARTICIPANT:** \_\_\_\_\_ (Please print your name)

### Explanation of Research

The purpose of this doctoral research project is to facilitate church leaders' growth in self-awareness. The researcher assumes a positive correlation between self-awareness and demonstrating equipping leadership. The project invites participants into a seven-week guided formation experience that each person will pursue independently. During that time each participant will focus on one specific growth area per week, working at her/his own pace using materials provided by the researcher. Participants will be encouraged to complete a reflection/learning journal.

If you decide to participate in this research project, all collected information and data will be confidential. Prior to beginning the seven-week experience, you will complete a self-awareness assessment and a survey on your leadership style. At the end of the seven weeks, you will repeat the self-awareness assessment and engage in a brief tape-recorded interview with the researcher to determine whether the formation process had any affect on your self-awareness in the seven identified areas.

### Confidentiality

The information and data gathered during this study will be kept confidential. No one will have direct access to your information except you and the researcher. The researcher will be compiling and analyzing data and writing about your experience and the results of your participation. The results of the research, including data from the assessments and interviews will be published

in the final doctoral thesis; however, your identity will not be revealed. Each participant will be assigned a letter designation for the purposes of the research publication (example: "Participant A"). All information that identifies you by name will be kept confidential.

### **Withdrawal Without Prejudice**

You are free to withdraw your consent and to discontinue participation in this process at any time without prejudice against your role at First Baptist Church.

### **Cost of Participation**

You will incur/assume no personal financial cost during or resulting from participation in the research. All study related materials will be provided to you at no cost.

### **Signatures**

Your signature below indicates that you agree to participate in this study and authorize Elizabeth Wourms to write about the research project and the results.

---

Signature of Participant

---

Date

---

Signature of Researcher

---

Date

**APPENDIX J**

**CHARACTERISTICS OF AN EQUIPPING LEADER**

## Characteristics of an Equipping Leader

- Self-aware [knows own spiritual gifts, graces, strengths, growing edges, etc; able to define personal leadership style; aware of temperament & personality type, preferences, etc; appreciates who he/she is in Christ and the uniqueness of his/her design by the Creator; actively discerning his/her specific call, life purpose and life mission (lifelong listening for the call).]
- Committed to Seek Lifelong Personal Transformation and Lifelong Learning (teachable spirit and desire to grow in Christ-likeness)
- Practices Spiritual Disciplines and Seeks to Lead a Balanced Life (balances personal self-care and Sabbath-keeping with work/ministry, family, and community responsibilities/privileges)
- Spiritually and Emotionally Mature (Exhibits fruit of the Spirit [Gal. 5:23] and a God-honoring lifestyle of authenticity, integrity, dependability, accountability; Able to speak truth in love; committed to Godly conflict resolution;
- People-Developer (Strong theology of the Body of Christ and the Priesthood of all Believers; Values people-development (holistic discipleship) above program-development or church-development; practices hospitality)
- Owns the Equipping Role (Ephesians 4:12) & Actively Empowers Others
- Dream-Releaser (able to see potential in others and encourage its expression—able to see what is and also what can be. Able to help people connect their interests, gifts, experience, knowledge, passion, etc to fulfilling their purpose.)
- Team-Builder
- Servant Leader
- Champion of the Church's Vision and the Vision for the Equipping Church
- Proactive Toward Change; Adaptive; Flexible; Thinks ahead
- Systems Thinker (able to make connections on multiple levels: ideas, vision, dreams; opportunity; people; climate; culture; need) (able to "exegete" the congregation)
- Understands the Culture of His/Her Context

**APPENDIX K**

**ASSESSMENT QUESTION CATEGORIES ACCORDING TO SELF-**

**AWARENESS FOCI**

### Assessment Question Categories According to Self-Awareness Foci

<u>ID in Christ</u>	<u>Unique Design</u>	<u>Lead Style</u>	<u>Holistic Life</u>	<u>Know Context</u>	<u>Synergy</u>	<u>Learning Plan</u>
1	2	[3]	[9]	[8]	5	[22]
[7]	[6]	4	[14]	[13]	[10]	[35]
12	15	[11]	[17]	28	16	38
19	25	18	20	29	21	39
[26]	27	24	33	34	[23]	40
[30]	[42]	32	36	37	31	[41]
[43]	46	47	48	45	49	44
Bracketed question numbers indicate "negative" questions.						

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